THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXI Philadelphia, March, 1933 No. 6

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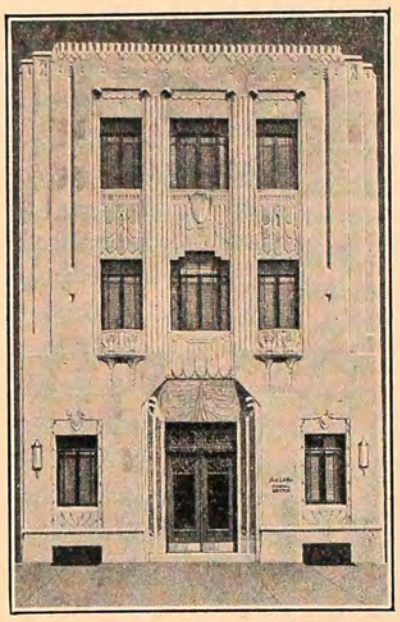

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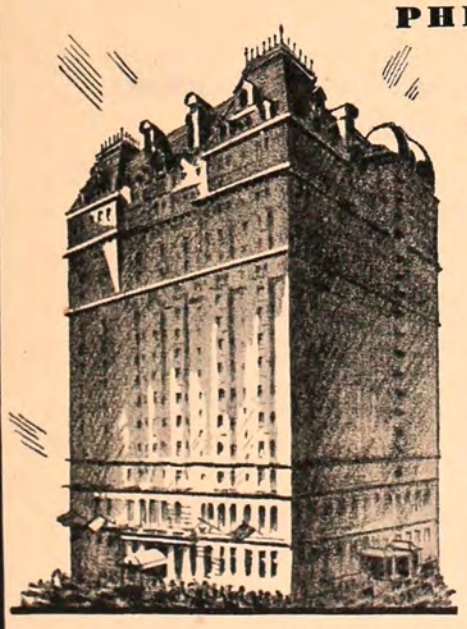

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

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The Bishop's Lenten Message

ON MARCH first the Church will enter its solemn but most blessed and helpful season of Lent. There are two things necessary in order to do the will of God and to develop real manhood. They are (1) Right desires. (2) To have our bodies as willing and obedient instruments to those desires. Right desires come to us by living in the companionship of Christ. Our bodies are only made willing instruments to these desires by discipline. St. Paul says, "All things are lawful for me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any." Lent is the time for this discipline. No one knows the power of anything over him until he determines to do without it. Lent is the time to say "No" to the perfectly lawful things in order that we may not be brought under the power of any.

Lent is also a time to draw near to God. Opportunities are offered us to hear great messages from the messengers of God. At the Garrick Theatre, at St. Stephen's Church and at Christ Church approved messengers from different parts of the country give us the advantage of truth as it has passed through their personalities. The Committee on Evangelism through the great generosity of the Rector of St. Luke and the Epiphany Church has noted preachers every Thursday night at that Church. These efforts we hope will be greatly blessed.

We want, however, to resort to prayer as well as preaching. At a meeting of a large number of Clergy the following was formulated:

"The present crises in our social, economic and religious life seems to call for a renewal of our spiritual vitality. We stand today powerless in the midst of conditions which are crushing the life out of individuals and institutions. Captains of industry and of finance as well as political leaders have thus far not been able to deliver human society from its slough of despair. Temporary panaceas offer no adequate solution to our problem. We are convinced that back of our present situation lies a deep spiritual decline. If the causes of the depression are largly spiritual the cure must be sought in the realm of the spiritual. The power to regenerate human society lies wholly in the Church. The application of the principles of our religion offers a way out of our present dilemma. We should, therefore, be remiss, if we did not voice a clarion call to repentance, reappraisement and a return to Christ as the Saviour of the world.

"The approaching Lenten Season furnishes a suitable time for the revitalization of our spiritual lives. We, therefore, plead that the period beginning on Ash Wednesday, March 1, and continuing on to Easter, be devoted to a thorough self-examination, to a deep searching of our own hearts, and the hearts of others, that through daily Bible reading, and fervent prayer, both private and public, through faithful Church attendance, and by a devout attitude to God our spiritual life be deepened and strengthened . . . If during this season of penitence and prayer, as we contemplate the sufferings and sacrifices of Christ and magnify the message and meaning of the Cross we may release the dynamic power of our religion, we shall accomplish much in bringing relief to a suffering and despairing community. Our common heritage and our common condition constrains us to put forth a common effort."

Schedule of Noonday Lenten Services in Central City Section

BROTHERHOOD OF ST. ANDREW

(Garrick Theatre, Juniper and Chestnut, 12.30 Daily)

March 1. Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 2-4. Rev. Louis W. Pitt, Rector, St. Mary's, Ardmore.

March 6-10. Very Rev. Kirk B. O'Ferrell, D.D., Dean, St. Paul's Cathedral, Detroit, Mich.

March 11. Rev. William Newman Parker, Rector, Epiphany, Sherwood.

March 13-17. Rt. Rev. Granville G. Bennett, D.D., Bishop of Duluth.

March 18. Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Philadelphia.

March 20-25. Rev. Joseph Fort Newton, D.D., Litt.D., Co-Rector, St. James, Philadelphia.

March 27-31. Rev. Arthur B. Kinsolving, 2d, Chaplain, U. S. Military Academy, West Point.

April 1. Rev. William B. Stimson, Jr., Curate, St. Mary's, Ardmore.

April 3-7. Rt. Rev. Charles E. Woodcock, D.D., Bishop of Kentucky.

April 8. Rev. John R. Hart, Ph.D., Missioner and Lecturer.

April 10-14. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 15. Rev. Arthur F. McKenny, Episcopal Church Pastor, University of Pennsylvania Christian Association.

ST. STEPHEN'S CHURCH

(Tenth above Chestnut, 12.30 Daily)

March 1. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Philadelphia.

March 2. Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

March 3. Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 4. Rev. John Doyle, Assistant, St. Stephen's, Philadelphia.

March 6-10. Rev. J. Howard Melish, D.D., Rector, Holy Trinity, Brooklyn, N. Y.

March 11. Rev. Charles H. Long, Rector, Zion, Philadelphia.

March 13-17. Rev. Lyman P. Powell, D.D., LL.D., Rector, St. Margaret's, The Bronx, New York.

March 18. Rev. John L. Hady, Rector, Gloria Dei (Old Swedes), Philadelphia.

March 20-24. Rev. Elmore McN. McKee, Rector, Trinity, Buffalo, N. Y.

March 25. Rev. J. Wesley Twelves, Rector, Epiphany, Germantown.

March 27-31. Rev. Lewis S. Mudge, D.D., LL.D., Stated Clerk, Presbyterian Church in the United States.

April 1. Rev. Percy G. Hall, Rector, St. Martin's, Oak Lane.

April 3-7. Rt. Rev. Philip Cook, D.D., Bishop of Delaware.

April 8. Rev. A. R. Van Meter, Executive Secretary, Diocese of Pennsylvania.

April 10-12. Rev. Chauncey S. Snowden, Rector, St. Paul's, Overbrook.

April 13-14. Rev. Carl E. Grammer, S.T.D., Rector, St. Stephen's, Philadelphia.

April 15. Rev. John Doyle, Assistant, St. Stephen's, Philadelphia.

CHRIST CHURCH

(Second above Market, 12.30 Daily)

March 1. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

March 2-3. Rt. Rev. George W. Davenport, D.D., Bishop of Easton.

March 4. Rev. John C. Roak, Our Saviour, Jenkintown.

March 6-10. Rt. Rev. William H. Moreland, D.D., Bishop of Sacramento.

March 11. Rev. William B. Scott, Rector, St. Paul's, Doylestown.

March 13-15. Rt. Rev. Benjamin M. Washburn, D.D., Bishop Coadjutor of Newark.

March 16-17. Rt. Rev. Frank W. Sterrett, D.D., LL.D., Bishop of Bethlehem.

March 18. Rev. Henry Stuart Paynter, Rector, St. Barnabas, West Philadelphia.

March 20. Rev. Gilbert E. Pember, D.D., Rector, St. Michael's, Germantown.

March 21-22. Rev. W. A. R. Goodwin, Rector, Bruton Parish, Williamsburg, Va.

March 23-24. Rt. Rev. Francis M. Taitt, S.T.D., LL.D., Bishop of Pennsylvania.

March 25. Rev. William MacD. Sharp, Rector, St. Paul's, Aramingo.

March 27-28. Rev. John W. Suter, Jr., Rector, Epiphany, New York.

March 29-31. Rev. W. Brooke Stabler, Chaplain, University of Pennsylvania.

April 1. Rev. Arthur F. McKenny, Episcopal Church Pastor, University of Pennsylvania Christian Association.

April 3-5. Rev. Herbert Parrish, D.D., Locum Tenens, St. Mark's, Frankford.

April 6-7. Rev. Richard T. Lyford, Rector, St. Asaph's, Bala.

April 8. Rev. Percy G. Hall, Rector, St. Martin's, Oak Lane.

April 10. Rev. Leicester C. Lewis, D.D., Rector, St. Martin-in-the-Fields, Chestnut Hill.

April 11. Rev. Stanley V. Wilcox, Rector, St. Paul's, Chester.

April 12. Rev. W. Roulston McKean, Assistant, Christ Church, Philadelphia.

April 13. Rev. Percy R. Stockman, Chaplain, Seamen's Church Institute, Philadelphia.

April 14-15. Rev. Louis C. Washburn, S.T.D., Rector, Christ Church, Philadelphia.

CALVARY, CONSHOHOCKEN, AIDS COMMUNITY RELIEF

While it is generally known that virtually all of the parishes in the Diocese are doing their part in relieving distress due to existing economic conditions, and that our clergy and laity are giving their leadership in all community efforts to care for the unemployed and destitute, it is is always interesting to note specific instances where the impress and influence of the Church is giving special leadership.

Announcement that the Rev. Stanley R. West, Dean of the Norristown Convocation and Rector of Calvary Church, Conshohocken, is now Acting Chairman of the General Relief Committee of Conshohocken, discloses that Calvary Church is making an impressive contribution to its community relief work. Conshohocken has had a Civilian Relief Committee for many years, for seventeen of which the Chairman has been Mrs. George Highley, of Calvary parish, and the Executive Secretary, Mrs. Frank Wilson, also of Calvary, has held that position for nineteen years. When the present emergency became very serious in 1931, Mrs. Highley felt that a man who could mobilize the whole community to the support of relief should undertake the active leadership. Mr. Howard Wood, a Vestryman of Calvary, was chosen by town meeting to undertake the work. Under his guidance it has been organized and carried through. The General Relief Committee, as it is now called, makes all investigations for State, Federal and Red Cross Relief. Recently Mr. Wood was compelled to relinquish his active leadership because of ill health, and Dean West was called to fill the breach. In January the number of persons aided reached a total of 3700.

SIXTH ANNUAL DIOCESAN LENTEN PREACHING MISSION

Church of St. Luke and The Epiphany

Thirteenth Street below Spruce

Six Thursday Nights in Lent, Beginning March 2, at 8 o'clock

THIS sixth consecutive series of impressive services, originating as a part of the Bishops' Crusade and developing into a recognized and acceptable Diocesan activity of the Lenten season, will be conducted on the Thursday nights in Lent as heretofore when clergy, each from a different city and Diocese, will comprise the special preachers.

As in the preceding years the services will be conducted under the auspices and with the sanction of the Diocesan Commission on Evangelism, comprising the Very Rev. Charles E. Eder, the Rev. Howard L. Fulweiler, the Rev. Dr. Leicester C. Lewis, Messrs. Leon C. Palmer and George H. Randall, Mrs. Charles H. Arndt, and the Rev. John K. Shyrock, Chairman.

The Schedule of dates and names of the preachers follows:

March 2.	**Rev. Elwood Worcester, D.D.** **The Craigie Foundation, Boston, Mass.**	*March 23.*	**Rev. Alan Pearson Shatford, D.D.** **Dean, St. Paul's Cathedral, Montreal**
March 9.	**Rev. Robert S. Chalmers, D.D.** **Grace and St. Peter's Church, Baltimore, Md.**	*March 30.*	**Rev. Elwood Worcester, D.D.** **The Craigie Foundation, Boston, Mass.**
March 16.	**Rev. H. Percy Silver, S.T.D.** **Church of the Incarnation, New York**	*April 6.*	**Rt. Rev. Charles E. Woodcock, D.D.** **Bishop of Kentucky**

The services have been arranged so to in no way interfere with, or to take the place of ordinary parochial services of the customary hours in particular parishes, nor with the popular Noon-Day services in other churches and at the Garrick Theatre. They are rather a complement to these.

The Rector and Vestry of St. Luke and The Epiphany as their particular contribution towards this Diocesan observance of Lent, are defraying all the expenses, including heating, lighting, printing, advertising, and special fees to secure the best preachers available. Dr. Steele from the beginning has protested against any offering being taken; so that the whole period, being compressed within about an hour, has been characterized by a deep sense of devotion.

Each year an increasing number of people have come to feel the uplift and inspiration of so large a company of our church people and others who thus participate together and listen to the message of the special preachers.

A male quartette of St. Luke and The Epiphany, accompanying the new organ, leads the congregational singing of three or four rousing hymns.

The Commission on Evangelism trusts that as many of our Clergy and people as possible may be able to be present at these services.

ST. FAITH'S CONGREGATION HOLD FIRST SERVICES IN THEIR OWN CHURCH

On Sunday, February 12th, St. Faith's Mission, our new work in Haverford Township, Delaware county, serving the communities of Brookline, Penfield and Llanerch, held its first services in its own church, located at Brookline Boulevard and Allston Road in Brookline. The Rev. William Powell, Rector of St. Paul's Church, Glen Loch, who is also in charge of the new mission, and who, together with Dean Shreiner, has been aiding in the development of the new work, officiated at the services on February 12th.

Communion services were held at 8 A. M., at which 25 were present. At the 11 o'clock service, 123 were present, notwithstanding the cold and a deep snow. The Church School attendance totaled 45. All indications, based on the increasing interest being shown in the church by the residents of the district. point to its continuing growth. This mission is less than two years old. A small group of Episcopalians living in the community felt there was a work for the Church. Permission was asked in May of 1931 to the Convocation of Chester for permission to start a mission. In the fall of that year permission was given, and for a time services were held in different homes. On January 10, 1932, the first service was held outside of the homes in the Auditorium of the Brookline School. From the beginning, Dean Shreiner gave his support and his leadership to the group. The Rev. William Powell, Rector of St. Paul's, Glen Loch, early gave his services in helping to develop the work. In the fall of 1932, through the efforts of Dean Shreiner, steps were taken to begin the building of a church on a site that was obtained and where the church now stands.

SMALL ORGAN NEEDED

The Rev. Arthur Moore, priest in charge of St. Cyprian's Mission, one of our colored missions, located at 85th Street and Albertson Avenue, in the West Philadelphia Convocation, asks for a small organ, one of the cabinet type will serve the need. He says the present one is worn out, and he feels through The Church News some one may have an organ they will be willing to give to the mission. The missionary may be reached at his home, 1828 West Montgomery Avenue, Philadelphia.

CHOPSTICKS AND DOLLS AVAILABLE FOR SCHOOLS

It used to be that curios from foreign lands were in great demand. The Diocesan Department of Religious Education has a good collection of articles from China, Japan, the Philippines, Alaska and elsewhere. Just recently this collection was enriched by a gift of Japanese dolls, Indian relics and other interesting looking objects from Mrs. Charles Watson, of the Church of the Saviour. (The humble staff of the Department of Religious Education confesses that it needs help in identifying some of the articles, and may have to resort to a museum for information.)

While working on the Lenten Offering these articles can be put to good use. Parishes which desire to make their missionary education more concrete may borrow an exhibit. This added touch often brings some missionary story out of the fairy-tale class into our real, every-day world. Some token, whether it be a Japanese sandal, or a Chinese book, or a piece of Indian bead work, may bring home a story or an illustration. There is a set of carved wooden figures picturing Chinese life, and also a fine set of Chinese dolls. Sometimes just one little article, say a piece of money or a bit of native cloth, will create a new interest in a country which has seemed very remote. Works of art from other countries often make us feel very humble. Or take a doll, and let her tell a story. Then, too, it is always fun to try to manipulate chopsticks.

These articles may be borrowed from Room 30, the Church House, free of charge.

WASHINGTON CONFERENCE OF EDUCATIONAL LEADERS

A small, informal, but nevertheless important meeting of Directors of Religious Education was held at the Allies' Inn in Washington, on January 30th and February 1st. The subject of the conference was "Developing Church School Leaders," and much energy and thought were given to preparing a report. The findings should prove useful, and it is expected that they will be made public soon.

The following leaders attended: from Pittsburgh, Miss Evelyn Buchanan; from Virginia, Miss Etta Ambler and Miss Ann Estes; from Washington, Miss M. C. D. Johnson and Miss Frances Withers; from Delaware, Miss Rowena Brown, Miss Nellie Smith and Miss Jennie Trapier; from Pennsylvania, Miss Lily Cheston, Miss Elizabeth Frazier and Mrs. C. Stanley Rogers. These directors found that being together for fellowship and exchange of ideas was so helpful that they voted to make the conference an annual affair. It is planned to give the Province the benefit of their experience, and it is expected the findings of the group will encourage much-needed improvement in Church school leadership.

DRAMA WORKSHOP EXHIBIT

A very interesting project is going on at the Diocesan Normal School this semester, the results of which may be soon in evidence. The Drama Workshop class, under the direction of Miss Mary Simms, is making and dressing figures to form the Easter morning tableau in the garden of Joseph of Arimathea. It will be on view in the Church House after March 9th. This project done in miniature will show how to make costumes for parish dramas.

A clergyman advertised for an organist. One of the answers read as follows:

"Dear Sir: Noticing you have a vacancy for an organist and choirmaster, either lady or gentleman, having been both for several years, I beg to apply for the position."

Research Work is Added to Study of Scriptures by Men's Bible Class of St. Aidan's Chapel

The Men's Bible Class of St. Aidan's, Cheltenham, has introduced "Research Work" as a supplemental feature of its regular Bible study. In its operation it provides for the assignment of a member of the class to the preparation of a paper covering what he is able to discover concerning the life, habits, customs, etc., of the people and times about which the Bible study for the day centers. On each succeeding Sunday a different student is given the assignment.

The plan has been in operation since early in October. According to reports, it is meeting with favor on the part of the class members and is increasing interest in Bible study. The Rev. Herbert B. Satcher, Vicar of St. Aidan's, who is the teacher of the class, designates the one to make the research and prepare the paper. At a subsequent session of the class the paper is read and a brief discussion follows. Thus far the one Sunday in the month is given to the paper and the discussion.

As the method may be of interest to teachers and members of other Bible classes, THE CHURCH NEWS was able to obtain a paper that was recently prepared by Herbert Chidsey Roberts, a member of the class and read by him. Mr. Roberts used the 27th, 28th and 29th chapters of Ezekiel as the basis of his paper. He brought to the class an account of what he had been able to learn concerning commerce and foreign trade covering the period about which the class had been studying, contrasting it with the commerce and foreign trade of today. Mr. Roberts in part said:

"The Hebrews were not a commercial people; in fact, the Mosaic law, among other things, forbade the Children of Israel to have more horses, wives or gold than they needed. Up to the reign of King Solomon, the Egyptions were the leading nation of traders. . . . When Egypt began to decline as a world power about 1000 B. C., we find her place taken, in part, by the Jews during the reign of King Solomon. Most people think of Solomon either as the builder of the Temple, the man of wisdom, or the man who had 1000 wives and got away with it; but, as I prepared this, I began to think of him as an empire builder and the man who first conceived the idea of international trade, and who went out and organized it.

"He had the first taxi system, and it was nearly as large as the Yellow Cab-Quaker system in Philadelphia. This fleet of 'taxis' consisted of 1400 chariots and 1200 drivers. His stands were located in all the principal cities. Their primary object was to serve the local kings and princes. Measured in the value of the money of his time, and even our own money, his fares were high, to say the least. For 600 silver shekels one could hire one of these chariots to go to Egypt and back. Or if one did not want the whole rig, he could hire a horse to make the same trip for 150 shekels."

Mr. Roberts then gives a vivid description of the "organized merchant marine" of the day, traveling on a definite schedule of three years to make the circuit to all the known ports of the world.

"Now a word about these ships. They were of the galley type. They were a combination of a sailing vessel with auxiliary power; not power measured in terms of the horse, kilowatt or even units of technocracy. This power was man power. . . . A look into the engine room would show us some forty or sixty men of Sidon stripped to the waist and swinging huge oars carved from the oaks of Bashan. College crews do this sort of thing today for love of Alma Mater. These men did it for the King. I was unable to find the exact size of the boats or the number of the crew. In St. Paul's time, when bigger and better boats were built, we find 276 men on board."

CALVARY SUNDAY SCHOOL IN CONSHOHOCKEN SHOWS OUTSTANDING ATTENDANCE

Records of Sunday School attendance are so much a matter of routine in most parishes that information concerning this phase of our religious educational system seldom is brought to public notice. Somebody whispered in the editorial ear that if THE CHURCH NEWS looked in on Calvary Church Sunday School, in Conshohocken, it would discover a record for regular attendance that is probably above the average.

The "tip," as they say in the newspaper office, was a good one. When the Rector, the Rev. Stanley R. West, was approached, he was somewhat surprised that THE CHURCH NEWS wanted information about that subject. He appeared to be at a loss to understand why there should be any news interest in the matter at all. After a little further conversation he cheerfully consented to let us have a report that had been made relating to the operation of the Sunday School, and he also made it possible for THE CHURCH NEWS to obtain the picture which is shown in connection with this article.

From this report THE CHURCH NEWS has been able to obtain some figures on Sunday School attendance that are of compelling interest. Calvary has a Sunday School with an enrollment of 350. During the year 1932 the records show that a total of 95 attended every session of the school. Included in these 95 are 22 who have a record of perfect attendance for periods ranging from six to twelve years, and, in the cases of the older members of this group of 22, that is, those nine years of age and upwards, they also have attended the Church services during the summer when the Sunday School has not been in session.

Dean West, in making the information available for THE CHURCH NEWS, not only commented on the faithfulness with which the pupils generally keep up their interest in the Sunday School, but also said that the record established by the scholars in 1932 probably is explained by the remarkably good record of faithful service on the part of the officers and teachers of the school. Mr. Reese P. Davis has been Superintendent of the school, and Mr. Harry Buckle the Secretary for many years. Their leadership, Dean West said, has been invaluable in building up the fine and loyal morale which characterizes all the work of the school.

Following are the names of those whose record for perfect attendance covers periods ranging from twelve to six years:

Honor Scholars of Calvary Sunday School, Conshohocken

Twelve years: Katherine McCord.

Ten years: Dora Coover, Frank Kriebel, Lester Earl.

Nine years: Anita Borland, William Adams, Alan Earl, Floral Webster, Wilkins Kirkpatrick, Daniel Webster, Robert Herron.

Eight years: Elizabeth Swartz, Robert Webster, Margaret Adams, Polly Borland, Bessie Grain.

Seven years: Ethel May Brown.

Six years: Nancy Herron, Russell Shade, Helen Schlenker, Helen Killmer, Anna Killmer.

ANALYSIS OF WORSHIP IN ONE CHURCH SCHOOL

Following is an analysis of the worship in one of our Church schools—made by the Field Worker of the Department of Religious Education at the request of the Rector and teachers, with suggestions for improvement.

Primary Department.—There is a good response from the children in singing and in the prayers. The atmosphere and arrangement, however, is not conducive to real worship. The response is not enough—we must try for a worship experience for each child. Of course, it is hard to measure this. However, we can watch for remarks, changed attitudes and an atmosphere of worship that one senses.

Would suggest arranging chairs like Church, instead of around tables. Give plenty of room to kneel, and if possible have a rug on the floor, or kneeling pads. Have one of the older classes arrange the table as an altar. The leader should not have to play the piano. It makes for confusion and inattention. Quiet music before service and chords for attention are helpful. Story or conversation at beginning gives the theme or special idea upon which the worship on that day is based. In this way the children are lead more naturally into the spirit of worship. Make the prayers real to as many as possible by having them include their every-day experiences. Hymns should be analyzed for tune and words to see if it is the best you can find for primary children.

Junior-Senior Department. Perhaps it is even more difficult to judge when an older boy or girl is having a real worship experience, but I do not find that much worshiping is going on. The singing is good, but is that because of competition or from the heart? Also, sitting around in class circles makes it difficult to center attention on the leader and what he is saying.

It is felt that boys and girls of this age should worship in the Church building every Sunday. If they do not attend Church with adults, the Church school should worship there. In fact, it is better to hold the Church school worship service in church anyway when possible.

Here, however, the Church building is too large. The Chapel would be ideal, but I realize the heating problem. Under the circumstances I would suggest arranging the auditorium as much like a Church as possible, with cross and hangings on table and reading desk to one side, the Rector vested, and possibly a girls' choir.

This service could be longer. By eliminating the closing service, which has not much value and is not practical here, you can plan for a half an hour for the service. Short talks, prayers appropriate for the age, and problems and guided silence might be included. Older boys when capable can be asked to assist.

The Church News

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DR. STEELE'S RESIGNATION

Quite the most unexpected and significant event in the Diocese in many months has been the resignation of Dr. Steele as Rector of the Church of St. Luke and the Epiphany. To most people it seemed almost unbelievable that he had been waging such a long, and, in his opinion, losing battle to increase the attendance at St. Luke's; for outsiders, who knew the parish only by reputation, and who always suppose that every brilliant preacher attracts huge throngs, never suspected the disheartening struggle that he has described in an interview published in the daily papers recently.

Though it is a pity that an outstanding clergyman should have to sacrifice himself in such a spectacular way to awaken the Diocese, perhaps the dramatic suddenness of his action will force everyone interested in the welfare of the Episcopal Church in Philadelphia to at least think seriously about a situation that concerns not only the unfortunate central-city churches themselves, but the whole Diocese, whose welfare is vitally affected by this sickness that has developed at its very center. Where once it was strongest, the Church is now weakest.

There is, of course, a visible growth in the Diocese. Many parishes, especially in the suburbs, report notable increases in membership. But it is not always a healthy growth; for a large proportion of the suburban additions have been subtractions from central-city parishes; and it is not much to the credit of a suburban church to grow strong by taking the life-blood from St. Luke's and St. James' and Holy Trinity. Nor is it in general beneficial to the Diocese as a whole that this should occur unless the city churches can replace the members they have lost by new adherents from some other source.

But where are they to get them? That is the question. Or rather, *How* are they to get them? For there are thousands of possible members right at their doors, unchurched people who should go to St. Luke's or some other central-city church. But they don't. And, just as certainly, they won't as long as the present methods are the only ones used to bring them.

St. Luke's has tried remarkable preaching—no parish has better. Its music has long been recognized as of the highest quality. Its services are dignified, reverent and uplifting. Yet these methods of attracting people, for generations the most approved and effective, are no longer successful in the center of the city except in sporadically filling a church with a floating congregation.

The question therefore is, Can anything be done? And if so, What? Already suggestions in plenty are being offered—for the most part by people who will never have to prove their faith by their works. One says, "Combine several of these city parishes; three or four of them are no longer needed." Another demurs: "Make St. Luke's an experiment station for new forms of worship, like St. Mark's in the Bouwerie." Others, shocked by such modernistic suggestions, propose that the pews be made free, that the new Rector and Curate put their emphasis on pastoral visiting, going out among the poorer people in the vicinity and compelling *them* to come in that the house may be filled. Still others, despairing of the future entirely, think that the vestry ought to follow Dean Swift's sarcastic advice to the Rector of Carlow that he could get his dilapidated church repaired very quickly by turning it over to the Roman Catholics. "Perhaps," say these, "some other religious body is better adapted to work in such a neighborhood than the Episcopal Church."

Whether any of these revolutionary ideas are adopted or not, most people hope that the work will not have to be abandoned, but that in some way the problem may be solved—if it is soluble. Dr. Steele has done a great service by stating it so clearly and by placing the challenge squarely before the Diocese as a whole.

SUNDAY SCHOOL ATTENDANCE

It is doubtful whether any parish of its size can match the Sunday School record of Calvary Church, Conshohocken, which has just come to our notice. In his annual report for the year 1932, the Rector, Dean West, has compiled some remarkable figures, showing, among other things, that one scholar has not missed a Sunday for 12 years, three others have a perfect record for 10 years, seven for 9 years, and five for 8 years. When it is remembered that this represents attendance for 52 Sundays in the year, either at the regular Sunday School session, or at the Church service in the summer when the school is closed, the record is the more impressive. We wonder whether it is equalled by any parish in the Diocese.

And in these days when the popularity of the Sunday School seems to have waned, and when so many parishes have many more communicants than they have members in their schools, it does one good to hear of such a splendid record. Is it not an evidence that our Sunday Schools are coming to their own again? For awhile, owing partly to too much pseudo-psychological experimentation, they seemed doomed. But they have survived even their improvers, and are on the way back to the important position that they held in the Church a generation ago.

CHURCH MUSIC DEPARTMENT

As magazines are usually told about it by subscribers when they make a mistake and seldom noticed when they are right, it has been exceedingly gratifying to the editorial staff of THE CHURCH NEWS to have so many evidences of approval from our readers of our most recent feature, the Department of Church Music, conducted by Harold W. Gilbert, Mus. Bac. No articles published in recent years have proved so helpful to so many readers as those which Mr. Gilbert and his talented associates have contributed during the last few months. Clergymen and choirmasters have been especially pleased with the lists of anthems which are suggested for every Sunday in the Church Year. It has saved many an anxious choirmaster hours of time to have a list before him which he can be certain is not only appropriate to the season but also of the best quality musically, and it is likely that it is gradually raising the tone of all the music in the Diocese.

For this reason THE CHURCH NEWS should be in the hands of every choirmaster and the members of the musical committees of our vestries every month. We respectfully suggest that the clergy of the Diocese see that this is done; for we are sure that those not now familiar with this department will welcome it as cordially as those who have so kindly commended it since it first appeared.

The Church Mission of Help

Twenty-two years ago Father Huntington, of the Order of the Holy Cross; Bishop Manning, then Rector of Trinity Church, and some devoted women established in New York an organization which they called the Church Mission of Help. It grew out of a fact which confronted them and a faith which dared to meet the fact. The fact was, the need of hosts of girls and young women passing through the testing of life unadjusted, tempted and often fallen. The faith was two-fold. It saw and believed thoroughly in the growing science of what has come to be called social case work. It recognized that special cases demand special treatment by specially trained people, and it gladly recognized and welcomed the great strides that had been made by numbers of social agencies in securing trained workers for this purpose. But it also had the courage and conviction of a strong faith that in the final analysis this scientific case work had to be permeated with religion and that the Church had a great and essential contribution to make toward the ultlimate solution of the problem. So this Society was organized with the avowed purpose of bringing to bear upon the problem of young life the power of fellowship with our Lord in His Church under guidance of workers trained in the social science of the day.

Not many years after the original Society was organized, Bishop Rhinelander, seeing the same need in this Diocese and having the same two-fold faith in the combination of social science and the religion of the Church, enlisted the services of the Rev. John H. Mockridge and Miss Dorothea Emlen and started a Branch of the Society here and engaged Miss Esther Means as a trained worker. From this beginning, simple and small, the Society has gradually and quietly grown in scope and efficiency. It received a great impetus and a continuing help when it became affiliated with the City Mission, which has for some years given it offices in Old St. Paul's Church. It is now one of the agencies of the Welfare Federation and has an efficient corps of workers. In the past year the Society has worked with nearly two hundred women, who have been sent to it from all sorts of sources, the courts, other special agencies, parishes and individuals.

Most of this work has been confined to the County of Philadelphia, not through desire but necessity. Lack of funds prevents it having workers in the outlying districts of the Diocese as its officers should like, though it gladly responds to any specific call that comes to it. And more and more the Society hopes that the clergy of the Diocese will feel that the specialized training of the Society's workers is entirely at their service in meeting special needs within its scope. One of the dreams of the Society is that one day it shall be able to have trained workers in each county of the Diocese. It has another dream; that some one will give it a house where it may have its central office, recreation rooms, and a place where, as is often most desirable, it can keep girls over night or perhaps for short periods. The Society bespeaks the interest and prayers of our Church people.

From Miss Cecil G. Mogridge, Executive Secretary of the Society, THE CHURCH NEWS was able to obtain accounts of some of the girls with whom the Church Mission of Help has dealt this past year. These accounts show the difficulties, honestly recount the measure of disappointment, perhaps failure, and thankfully record some of the successes and blessings. A few extracts from the Society's reports fellow:

"*A.,* 15 years old, ran away from home and was picked up in a nearby county with some sailors, but she had not had sex experience. Her father was so strict that by degrees all his children had left home, so one could not entirely blame A. for wanting some excitement in life. She was placed under our care by the court after this escapade, and we sent her to one of our Episcopal convent schools, where she remained for two years, becoming an Episcopalian while there. At the end of that time she returned home; but the same conditions prevailed, and before long A. had many beaus. On one occasion she and another girl and two boys took a trip South—they found themselves on an uncompleted bridge, but it seemed to make no great difference to them——they rode on to the end and dropped into the river. They were rescued by the police, taken to a

(Continued on page 211)

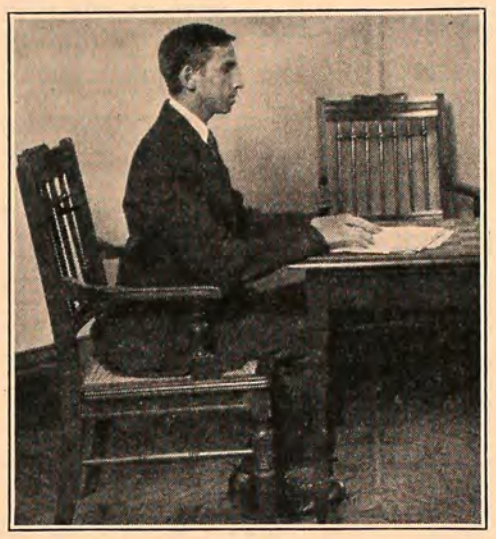
Our Diocesan Work Among the Blind

In connection with annual Educational Week for the Blind to be observed throughout the week beginning March 20, the Diocese will have a definite part along with approximately a score or more of organizations, institutions and groups interested in work among the blind in Philadelphia and vicinity. The opening day, March 20, has been designated as Episcopal Church Day and all members of the Church are asked to share in the program for this day and, so far as is possible, are asked to be present. As a special feature of this opening day, Miss Helen Keller will make an address at noon.

For many years the Church has carried on a work among the blind. Its beginnings run far back into the record of the years and, in directing attention to the Diocesan participation in Educational Week, it also may be of interest to the readers of The Church News to review some aspects of the history and development of the Church's ministry to those deprived of their eyesight. In the program for the week of March 20, the Diocese will be officially represented by the City Mission, which includes in its varied missionary and other activities, responsibility for supervising and directing the Diocesan work among the blind. In addition, the Church also will be represented by a group of Episcopalians who will have immediate charge of the arrangements for Church Day and of which, by appointment of the Bishop, Mrs. Frederick Fox, of Holy Apostles parish and representing the Woman's Auxiliary of the Diocese, is chairman. This group will serve as hostesses to the Episcopalians who come on Episcopal Church Day. Workers are needed to assist in the day's program. Donations of money and food are solicited for supplying the luncheon. Those willing to help are requested to notify the President of their Convocation or to get in touch with Mrs. Fox, 6437 Sherwood Road, Overbrook.

Through the generosity of Mr. Ellis A. Gimbel, who is Honorary Chairman of the Executive Committee of the participating organizations, the entire fifth floor and Auditorium of the Gimbel Bros. store has been donated. The exhibition, which will include a display of work done by the blind, will be open from 10 A. M. to 5 P. M. Admission will be free. A special luncheon will be provided for 40 cents. The committee in charge of Episcopal Church Day is looking forward to having at least 1000 members of the Church meet with each other on the day set apart for the Diocese.

While our Diocesan work among the blind does not call for the same extent of missionary service as does other activities of the City Mission it does, nevertheless, represent an effective and intimate type of missionary service of which every member of the Church may be justly proud, and one that exercises a spiritual influence not only on the



This etching shows a young blind man reading by the touch system, instruction in which is given by our City Mission Worker in a number of cases.

lives of those without sight, but on the others who are near and dear to the handicapped ones.

Since January 1, 1926, only has our Diocesan work among the blind been made one of the responsibilities of the City Mission under the direction of its Superintendent, Dr. William H. Jefferys. Prior to this, for a period of approximately 25 years, it was looked after by the Society for the Promotion of Work Among the Blind, composed of a group of individual communicants who had organized for the purpose, and by a Commission for Work Among the Blind, representing the Diocese and appointed by the Bishop. This Society was the outgrowth of a work that was started by Amelia Sanford, now Deaconess Sanford, who then was a teacher in the Pennsylvania Institute for the Instruction of the Blind, at Overbrook, and who interested a number of church people in contributing to the purchase of embossed books for distribution to blind persons, the books including arrangements in Braille type of parts of the Book of Common Prayer and the entire old Hutchins Hymnal. The Society was organized in the year 1900 with the late Bishop Whitaker as its first President. In its beginnings the Society for the most part confined its work to visiting blind Episcopalians and to the distribution of reading matter and providing ways and means for the blind to attend Church. By 1908 the work of the Society had advanced to the point where it was decided to engage the services of a full time Secretary who, in addition to her secretarial duties, also served as a Visitor.

For this the Society obtained the services of Miss Lillie Rendell, herself a blind person. Equipped with a knowledge of the Braille and the Moon types and with the additional qualification of being able to teach these systems to others, Miss Rendell also was able to bring to her work a complete sympathy with and understanding of those whom she served. Miss Rendell, it is interesting to note here, remained with the Society throughout the rest of its years of service, and as official Visitor to the Blind on the City Mission staff is still serving in a similar capacity in the more extended work which the City Mission is now doing among the blind. Miss Rendell has been a life-long communicant of the Episcopal Church and is a member of the Chapel of the Mediator in West Philadelphia.

Throughout a number of years of the old Society the City Mission was its valuable and co-operating agency. In the Society's work, whenever it was found necessary to provide material relief to needy blind persons, the City Mission gave its most generous assistance, and in other ways gave its full co-operation. On the death of Bishop Whitaker in 1911, the Hon. John Cadwalader, of St. Peter's Church, Philadelphia, became President of the Soiety. Throughout his life Mr. Cadwalader had been actively interested in the blind, for many years being a Manager and later President of the Pennsylvania Institution for Instruction of the Blind, and from the beginning of the Society for the promotion of Work Among the Blind, he had been a member and was one of its organizers.

Mr. Cadwalader continued as President of the Society until his death in 1925. The close relationship which had existed between the City Mission and the Society resulted, after the death of Mr. Cadwalader, in the City Mission being asked to take over the administration and direction of the work. This additional responsibility was accepted by the City Mission. Today approximately 100 blind persons are regularly visited in their own homes. Visits are also regularly made to the blind in about 18 institutions. Advice, instruction and material relief, and providing means whereby blind may attend public

(Continued bottom next page)

The Place of Laymen in the Episcopal Church

Their Voice in the Councils of the Church

By the Rev. Henry Stuart Paynter

This is the sixth of the series of articles on the plaec of laymen in the Church, prepared by Mr. Paynter for The Church News, *and which began in the October issue. "The Ministry—How It Is Recruited," which had been originally scheduled for this month's issue, was unavoidably deferred until the April issue when Mr. Paynter will describe the place which the layman occupy in this important work.*—Ed.

Laymen have a part in all the Church Councils. Whether it be a voluntary convocation or the General Convention, there is a lay representation with the right to voice and vote. Diocesan Conventions, Standing Committees, Missionary Boards, and all Societies are made up in part of Laymen. They have an important function in legislation and in the control of all Church matters.

Each Parish is represented in the Diocesan Convention by three Laymen. These Lay Deputies are elected by the Vestry, which is composed entirely of Laymen. The Clergy are also members of the Diocesan Convention; but are far outnumbered by the Laymen. Each phase of the work of the Diocesan Convention is participated in by the Laymen. They serve on all committees. In most matters which come to a vote there are two or three Laymen voting for each Clergyman. In certain matters which come up for disposition the practise of a "Vote by Orders" is required. In such a case the Clergy vote separately, each Clergyman who is a member of the Convention having a vote; and the Laymen vote seperately. Then, instead of all the Deputies from a Parish voting, each Parish responds with a single vote. In a vote by orders there must be an agreement between the clerical and the lay votes for the passing of the proposition under consideration.

The most important business of the Diocese is carried on between meetings of the Diocesan Convention by the Standing Committee. When there is a Bishop in charge of the Diocese, the Standing Committee acts as his Council of Advice; and when there is no such Bishop, the Standing Committee is the Ecclesiastical Authority of the Diocese. The Standing Committee consists of five Clergymen and five Laymen, chosen by ballot in each annual Convention, by the concurrent vote of each Order (Clergymen and Laymen, voting by Orders).

The Executive Council of the Diocese is also elected annually by the Diocesan Convention, and consists of an equal number of Clergymen and Laymen. Its duty is to carry on the Missionary, Educational, Social Service, Financial and Publicity work of the Diocese.

Every three years there is a meeting of the General Convention of the Church, consisting of all of the Bishops and of Clerical and Lay Deputies. The Church in each Diocese is entitled to representation in the House of Deputies by not more than four Clergymen, and not more than four Laymen. These Clerical and Lay Deputies to the General Convention are elected by the Convention of each Diocese. As the legislation of the General Convention determines the position of the Church in all vital matters, we can understand what importance is given to the voice of laymen in the councils of the Church.

The General Convention elects the National Council, which, under the executive leadership of the Presiding Bishop of the Church, has charge of the Missionary, Educational, and Social Service work of the whole Church. The National Council is composed of sixteen members, of whom four are Bishops, four Presbyters, and eight Laymen. Provision is made for adding other persons to the various departments of the Council. They may be Clergymen or Laymen or women.

Among the communicants of the Episcopal Church are enrolled many of the outstanding leaders in every walk of life. The Church is so constituted that their abilities can be used in the shaping and administration of its affairs. The measure of devotion which many of these Laymen manifest is a fine commentary on their loyalty to the Church.

It is often said the Episcopal Church wields an influence far beyond the proportion of its numerical strength. No small part of this influence is due to the caliber of her Laymen and to the constitution of the Church, which enables her to utilize the abilities of all her members.

(Continued from preceding page)
worship, are included in the City Mission's work among the approximately 375 blind persons in individual homes and institutions. Practically all the Book of Common Prayer and much other religious literature has been put into Braille type for the use of the blind. While the work also includes the whole field of needy blind Episcopalians, it is by no means limited thereto.

In a number of instances instruction is given in the use of Braille type or Moon type so that the handicapped ones may be enabled to read. The City Mission worker also has reading classes at the Philadelphia Hospital for Mental Diseases at Byberry and at the Norristown State Hospital for the Insane. In a number of instances blind persons without any church affiliations have been confirmed, and again blind Episcopalians from other cities who came to Philadelphia without transfer to parishes here, have been brought into association with parishes near their places of residence.

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Organ Music For Church Services

By ERNEST WHITE

This is the first of a series of articles on organ music written by the well-known concert-organist, Mr. Ernest White, Organist and Choirmaster of St. James' Church, Phila. The next article which will appear in the April number, will deal with the history of the Chorale. Mr. White will discuss particularly the Bach "Little Organ Book."—Ed.

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"That Godless man played the 'Meditation' from 'Thais' during the Communion!" Two people were talking about church music while waiting for the orchestra program to begin. The indignation in the speaker's voice was considerable, and rightly so, for the organist in question had violated every sense of fitness and good taste. Massenet's melody is a very beautiful one in its opera setting, but in church it became a menace because of its source and associations, which disturbed every line of thought that was to culminate in the Communion. The mood was shattered, and one person, at least, got very little from the service because of the carelessness or thoughtlessness of the organist.

We organists are not doing enough when we plan our service lists as to the fitness of hymns and anthems, we must go further and give thought to the organ music which is to introduce and round out the service. A prelude that is correct in feeling can establish the plane for all the rest of the music, or, by its inappropriateness, can make the listeners immediately inattentive. It is not important that the music performed be of great difficulty and grandeur. Something simple, but with the right musical sense, is usually more in keeping. It is a matter of its emotional background and a question of its intensity.

Simply expressed, the liturgical organist must endeavor to make his solo music fit truly with the atmosphere of the service, and to make it of such a character as to emphasize and not compromise the effect of the whole.

If this be true for the liturgical organist, whose service is the essence of what has been found most effective, after years of trial, how much more important is it that the organist of a non-liturgic church look to the unity of every part of his service plans!

When a group of organists gets to "talking shop," sooner or later we hear about the difficulties and problems presented by their individual parishes. They are always different, and no two congregations can be treated alike any more than you can expect two people to re-act in the same way. Some of the misunderstandings between organists and the clergy might be smoothed out if each organist would sincerely ask himself, "From a Church point of view is it worth while for my Rector to be bothered to get along with me? With my music do I further his plans, or defeat them?"

For service music generally, preludes written upon hymn or chorale melodies form the largest source of suitable supply. With this statement some may put forth objections. They say that our congregations do not know the German chorale melodies, and that the supply of hymn preludes written to tunes in general use is limited. This is true, but with the repeated playing of the chorale preludes, and possibly by preceding the performance by the playing of the simple chorale, the congregation will gradually become familiar with both the tune and the prelude. Even if the chorale melody is entirely unfamiliar, the preludes have the right effect. They are dignified church music, through and through, and there is not a secular association in them. They have an impersonal expressiveness that makes them ideal.

It is not recommended that preludes should be played to any of the actual tunes used in the service, except in special instances. This plan, for use in this country, is too stereotyped and inflexible. Hymns are used in varying ways at different points in the service, and have a varying significance with the seasons. The emotional background of the chorale preludes is, in most cases, hard to vary if you can find but one or two settings of the tune in question. A more workable plan is to decide on the music for its own sake, and beyond seeing that the tune is not associated with words that clash with the effect intended, let the matter of the tune take care of itself.

The writer recommends the following readily available preludes written to our English hymn tunes:

GEORGE BURDETT
(A. P. Schmidt Co.) Hollingside, Alford, Toplady, St. Sylvester, St. Gertrude, St. Thomas.

T. TERTIUS NOBLE
(A. P. Schmidt Co.) Melcombe, St. Ann, Rockingham, Dundee, Picardy, Stracathro, St. Kilda, Walsal, Ton-y-Botel.

C. H. H. PARRY
(Novello) Dundee, Rockingham, Hampton, Old 104th, Melcombe, St. Ann, Christe Redemptor Omnium, Croft's 136th, Martyrdom, St. Thomas, St. Mary, Eventide, St. Cross, Hanover.

CHARLES WOOD
(Stainer and Bell) St. Mary's, Old 77th Psalm Tune, Cheshire Tune, York Tune, Newtown Tune, Southwell Tune, Old 113th Psalm, Old 136th Psalm, Lincoln Tune, Carey's Tune (23rd Psalm), Old 104th Psalm, Nunc Dimittis, Old 132nd Psalm.

CHARLTON PALMER
(Paxton) Tallis 9th Tune, St. Mary, London New, Uffingham, St. James, Bedford, Plaistow, Chapel Royal, Gibbons Song 67, Manchester New, Yorkshire.

HAROLD DRAKE
(Novello) St. Peter, Darwall's 148th, Theme by Tallis.

ERNEST B. FARRAR
(Oxford) Tune by J. S. Bach, St. Flavian, St. Ethelwald, Franconia, Winchester Old, Epilogue on Old Hundredth.
(Augener) St. Bride, St. Mary, Lord I'll Praise Thee.

HARVEY GRACE
(Schott) University, Kings Lynne.
(Novello) Martyrs, London New, Old Hundredth.

ALAN GRAY
(Augener) St. Ann, Abridge.

HENRY G. LEY
(Oxford) Aberystwyth.

ERNEST HOWELLS
(Novello) Three Psalm Preludes.

ROBIN MILFORD
(Oxford) Hanover, St. Columba. (Also Two Psalm Preludes).

HENRY PURCELL
(Novello) Voluntary on the 100th Psalm Tune.

A. P. STEWARD
(Oxford) Hanover.

JOHN E. WEST
(Novello) Winchester New, Burford, St. Michael.

HEALEY WILLAN
(Oxford) Andernach, Puer Nobis.

VAUGHAN WILLIAMS
(Stainer and Bell) Bryn Calfaria, Rhosymedre, Hyfrydol.
(Oxford) Gibbons Song 13.

ERNEST WALKER
(Novello) Ten preludes on original tunes included in the "Lady Margaret Hall Hymn Book."

LIST OF ANTHEMS

Palm Sunday

"Ride on! ride on in majesty!" (Gray), T. Frederick H. Candlyn.

This anthem starts off with an effective passage that grips the interest immediately. The composer is a living American who writes music that is full of life and vigor. Good anthems dealing with the theme of Christ's entry into Jerusalem seem to be scarce. One usually hears, on Palm Sunday, popular solos that smack of strong secular influence. Such perennials should be consigned to the trash heap, or relegated to the parlor repertoire. The sort we refer to have no place in church.

Easter Day

"The strife is o'er." (Oxford). Henry G. Ley.

This hymn-anthem has the same theme in each stanza, but it occurs in the inner parts in some places. The harmonies are diatonic, and consequently strong and vigorous. The following excerpt is the second page, which is a fair specimen of the characteristic style of the whole number. This fragment is printed by permission of the Oxford University Press, publishers and owners of the copyright.

song of praise be sung, Hal-le - lu - jah, Hal - le - lu - jah, Hal-le-lu-jah.
Gt. Sw.
Death's mightiest powers have done their worst, and Je-sus hath His foes dis-
reduce
-persed, Let shouts of praise and joy out - burst. Hal-le - lu - jah, Hal-le - lu - jah,
cresc.

First Sunday after Easter

"Christ Being Raised," (Oxford), E. T. Cook.

The composer of this anthem is the organist of Southwark Cathedral, London. The anthem is quite simple, and may even be sung without tenor voices. It would do for an Easter anthem where something simple is required. The American agent for the Oxford Press is the music publishing firm of Carl Fischer, Inc., Cooper Square, New York.

Second Sunday After Easter

"O God Most Holy," (Heidelberg Press, Philadelphia), William T. Timmings.

This anthem goes very well without accompaniment, although the accompaniment is added for use if necessary.

Choir of Holy Nativity, Rockledge

The choir of the Memorial Church of the Holy Nativity, Rockledge, Pa., is one of the wide-awake volunteer choirs of our diocese. The Reverend F. H. Argo, Rector of Holy Nativity, points with pride to the work of this enthusiastic choral body.

The Choirmaster and Organist, Mr. William T. Davies, has developed an efficient organization since he assumed charge about a year ago. One of his first moves for better standards was to weed out all undesirable music from the choir library. He has lately added to the choir's repertoire many new and useful numbers most of which he has obtained from England. The choir chants according to the new pointing of the American Psalter.

A feature of Mr. Davies' regime is a voice-training class he organized among the young women of his choir. He placed these young singers under the tutelage of Mrs. Hilda Reiter Baus, who instructs them individually and collectively once a week in the choir room. The expense of this instruction is met by the students themselves. By organizing such a class, Mr. Davies makes it possible for his singers to have private vocal training at greatly reduced cost. He hopes to discover several young soloists by the time the 30 weeks term is completed.

The 10 boy sopranos in the choir are rehearsed twice a week by the Choirmaster, and are rapidly becoming an important choir unit.

HORATIO WILLIAM PARKER
1863-1919

Horatio W. Parker was one of the most important musicians America has produced. Although active in many matters, he gave much time to the composition of church music. His anthems and settings of the canticles are sung by every large choir in the land, and he is one of the few American composers whose works are known in England.

After a period of musical study in this country, at first under the guidance of his mother, who was herself an organist, he studied for three years in

Munich. There, he was taught by the renowned organist, Rheinberger. Upon his return to this country, he became engaged in church work as organist and choir director. For a brief period he was associated with Dvorak, the famous composer, as instructor in counterpoint in a conservatory in New York. He next went to Boston to become organist and choirmaster of Trinity Church. Phillips Brooks, but a few years before had resigned the rectorship of that parish to become bishop of Massachusetts.

Parker's oratorio, "Hora Novissima," was the first American composition to be performed at the Three Choirs Festival in England, being conducted at Worcester by the composer.

In 1902, Cambridge University conferred upon him the degree of Doctor of Music. He had already been appointed to the chair of Music in Yale University, and was now regarded as one of the outstanding musicians of this country.

Although Parker was composing at a period when church music was not conforming to a very high standard, he wrote in a much more serious vein than many of his contemporaries. Most of his anthems are dignified and churchly, although occasionally he lapsed into the style of the "Late Victorians." The tune of our Hymn 21 (The day is past and gone), while one of the most popular tunes in our hymnal, was not to his liking in his later years, and he told a friend that he regretted having written it. No less than 16 of his tunes appear in *The Hymnal*. He was a member of the committee that compiled the collection.

Corps of Messengers are Sent From Parish Anniversary with Greetings to Sick, Aged and Shut-in Members

One of the distinguishing features of an anniversary commemoration in one of the parishes during the past month included the sending of a corps of messengers to every member of the parish included among the sick, aged, shut-ins, unemployed or destitute, who by reason of their circumstances were unable to be present at the anniversary. To each of those visited was given a word of remembrance from those assembled in the church.

It all happened at the 79th Anniversary of the foundation of St. John the Evangelist, Third and Reed Streets, following the Sunday School rally on the afternoon of Sunday, February 5th, at which Bishop Taitt was the speaker. The plan was carried through to its fruition in the period between these exercises and the night anniversary services, while those in the church building were taking part in the parish supper.

For weeks prior to the anniversary, parishioners were asked to bring groceries, canned goods, fruits and vegetables to the church on Anniversary Sunday. Meanwhile the Rector, the Rev. H. Cresson McHenry, had mobilized a group of parishioners to be ready for a special duty on the day of the anniversary. Immediately following the Sunday School gathering, the members of the selected group were assigned to visit each home where there was any sick, aged, shut-in, unemployed, or destitute members, and to convey to each the message of remembrance and to leave a token of remembrance. To those families in need of food supplies, gift cards were given them requesting them to come to the church the next morning, where a supply of food would be ready for each family.

Throughout the Sunday of the anniversary the church was crowded all day, beginning with the morning service, which included the Celebration of the Holy Communion. A Parish Dinner followed in the Church School room and the Kindergarten room. The Church School rally in the afternoon brought out an almost 100 per cent attendance of the enrolled children and adults, together with many former members of the school now living in other parts of the city. The Bishop was given a most generous welcome and made a delightful address. At 5 o'clock there was a supper for everybody, and at the night service the special preacher was the Rev. Royden Keith Yerkes, of the Philadelphia Divinity School, who at one time served as Rector of the parish.

DEATH OF DR. GOODFELLOW, SENIOR PRIEST OF DIOCESE

In the death of the Rev. John Alexander Goodfellow, Rector of the Church of the Good Shepherd, Kensington, on Monday, February 13th, a rectorship covering within one month of sixty-one years and an active ministry of nearly sixty-three years as a priest of the Church, was brought to a close. Dr. Goodfellow at the time of his death was the senior priest of the Diocese, as well as the oldest priest in the years of his life. As one of the founders of the Free and Open Church Association he served for more than forty years as General Secretary of that national Church organization.

Almost to the day of his death, Dr. Goodfellow attended to his duties as Rector. On Sunday, February 5th, he officiated at four services in the parish church he loved so much. The following Wednesday he was unable to leave his bed. Death was due to pneumonia. Dr. Goodfellow was in the 88th year of his age. Burial services were held in the church on Thursday, February 16th. Upwards of one hundred clergy of the Diocese were present. The officiants were the Rt. Rev. H. P. Almon Abbott, Bishop of Lexington; the Rev. Richard J. Morris, Secretary to the Bishop of the Diocese; the Rev. John R. Baird, of the City Mission Staff, and the Rev. William R. Reese, Rector of St. Paul's, Doylestown; the latter officiant being one of the first of a number of men who have entered the ministry from the Good Shepherd. Clergy also served as the active pall-bearers. These were the Rev. A. D. Appleton, Rev. Percy G. Hall, Rev. Robert C. Hubbs, Rev. Charles H. Long, Rev. John R. McGrory, and Rev. Lewis Sasse, 2nd. Mr. Scott officiated at the Committal Service in North Cedar Hill Cemetery.

Dr. Goodfellow entered the ministry from Old Christ Church, graduating from the Philadelphia Divinity School in 1870. Serving a short time as Rector of St. John's, Camden, N. J., and St. Clement's, Wilkes-Barre, Pa., the young priest with his bride of a month, took charge of the Kensington work in 1872. The congregation numbered 23, and services were held in a hall. In three months a frame chapel was built on the site of the present beautiful church. Forty-three years ago the present church was built, and nineteen years ago the old frame chapel that had been moved to the rear to serve as a parish house was demolished and the present commodious parish house was erected. Thirty-eight years ago the present rectory was purchased. As a recognition of his long rectorship, the Philadelphia Divinity School in 1930 conferred the degree of Doctor of Divinity upon Dr. Goodfellow.

NEEDS AT PROSPECT PARK

The Rev. Paul R. R. Reinhardt, in charge of St. James' Mission, Prospect, asks for church pews or choir stalls suitable for use in rehearsal room. Will be glad to take them in any condition, as the mission will fix them up.

Also repeats request for any old Hymnals and choir vestments. Notify Mr. Reinhardt, Prospect Park, Delaware county, or Mr. F. R. Bebbington, Essington, Delaware county.

ST. NATHANAEL'S TO MARK THIRTIETH ANNIVERSARY OF RECTOR'S INCUMBENCY

The Thirtieth Anniversary of the Rev. George R. Miller's rectorship of St. Nathanael's Church, E Street and Allegheny Avenue, will be commemorated by the congregation at special services to be held on Sunday, March 5.

Mr. Miller's entire ministry covers a period of thirty-eight years, all within the Diocese of Pennsylvania, the first eight years being at Calvary Church, Rockdale. His rectorship at St. Nathanael's began on March 1, 1903, when it was a mission and its home comprised a single brick parish building. Under Mr. Miller's leadership, one of the first steps taken was for the erection of a church building. This was completed in 1908, the necessary funds being in hand before the construction started. The membership of the church increased, and in 1915 an addition was made to the old parish building and later a new organ was installed in the church. Subsequently St. Nathanael's was admitted into union with the Convention as a parish.

For many years before Mr. Milller studied for the ministry he was active in church work in All Saints Church, when that church was located in Twelfth Street below Fitzwater, and before it was relocated at 11th Street and Snyder Avenue. He is graduate of the Philadelphia Divinity School of the Class of 1895.

FRIENDS OF ST. ELISABETH PARISH PLEDGING AID

The Friends of St. Elisabeth's certainly have hard luck as far as weather is concerned in selecting a night for their Italian Supper. The supper in November was on a frightful rainy, windy night and the one held on February 8th took place on the night that the blizzard from the West was due and while the latter didn't materialize it was cold with high winds and sleet.

About 60 people enjoyed a delightful Italian supper and were entertained with music by three students from the Curtis Institute of Music. Father Roxeboro was the master of ceremonies and introduced the speaker of the evening, the Rev. Dr. John Rathbone Oliver, who gave a most interesting and inspiring address. He told of what a spiritual power house St. Elisabeth's has always been and of what it has meant to those worshipping there and especially to those working there and officiating at the Altar. There is such an atmosphere and influence emanating from it that we must never allow its doors to be closed.

The desperate financial situation was outlined by Mr. Fenno Hoffman, one of the Men's Committee, who then called for contributions and pledges, and aroused by Oliver's address, the Friends of St. Elisabeth's who were present, gave or pledged over $1,100, which will see this lovely old church and its work safely through Easter. Won't you who read this, become a friend of St. Elisabeth's, either by sending something yourself or by securing the gifts of others?

Rev. Charles H. Arndt Announces he will Relinquish his Rectorship of Germantown Parish at End of Year

In a letter to his parishioners under date of February 8th, the Rev. Charles Henry Arndt, Rector of Christ Church, Germantown, announced his resignation had been submitted to the Vestry, to take effect on June 1, but at their request he agreed to remain until January 1st, 1934, at which time he will relinquish his duties.

"If, in the meantime," Dr. Arndt said, "the Vestry are prepared, before January 1st, to call my successor, I shall be glad to give over the work into his hands at any time." Dr. Arndt's connection with Christ Church represents the entire period of his ministry, covering a span of forty-one years, a record for service in one parish that is equaled by comparatively few priests of the Church.

In notifying his parishioners of his intention and his reason for taking this step, Dr. Arndt in his letter to the congregation said: "There are great possibilities and opportunities for this parish, at present and in the future, and I am convinced that they can be best developed by a man younger than myself. In tendering my resignation I wish to assure you of my deepest interest in Christ Church and my affectionate regard for all its members. To few clergymen has it been given to devote their entire ministry to one parish. I thank God for having had this wonderful privilege.

"To separate myself from my life's work of forty-one years and from a people who have shown me such great loyalty and devotion will not be easy. It will be the greatest sacrifice of my life, but no personal consideration or interest must influence me in a decision of such great importance. Christ and His Church, and how we can best contribute to the work, which we all have so deeply at heart, should always be uppermost in our thoughts and prayers. This has been the motive, and the only motive, which has influenced me in coming to my conclusion."

In reviewing Dr. Arndt's long ministry in Germantown, a tribute was paid to him just one year ago in THE CHURCH NEWS by the Rev. A. R. Van Meter, Executive Secretary of the Diocese, formerly Dean of the Germantown Convocation, in which Mr. Van Meter said in part:

"For twice twenty years, Charles Henry Arndt, the courteous Christian gentleman, has been at the service of everyone in Germantown. In season and out of season, in the home, in the pulpit, and on the public platform, he has given the message of the Everlasting Gospel; and the results are written in the hearts of many, many men and women who will always rise up to call his name blessed. If in anything he has excelled it is in that vitally important work of the Ministry, the Pastoral Office. In the time of sickness, by the bedside of the dying, at the grave with the bereaved, as well as in the house of joy and mirth, has this clergyman shown the power of the true Pastor. While the Church has not chosen to give him the title, he will always be thought of by many as 'Pastor Pastorum.'"

Dr. Arndt is a native of Sandusky, Ohio, and was graduated from Kenyon College in 1889, and three years later from the Philadelphia Divinity School. He was ordained by the late Bishop Whitaker in 1892, and the same year was called as assistant to the Rector of Christ Church, the late Rev. John B. Falkner. Two years later he was made Associate Rector. In 1896-1897, while on leave of absence, he served at the American Church in Nice, France. On his return he married Miss Helen M. Falkner, daughter of the Rector, in 1898, and in this same year was called to the rectorship. Degrees of Master of Arts and Doctor of Divinity were conferred upon him by Kenyon College.

OLD HYMNALS NEEDED

St. Stephen's, Bridesburg, the Rev. George Mair, Rector, would be grateful if any parish having some old Hymnals, would notify the undersigned of a willingness to donate them to St. Stephen's. We need about 50.

CARL MINTZER,
Vestryman;
3400 Englewood Ave.
Philadelphia (Mayfair).

Prayer and Evangelism

By the Rev. John K. Shryock
Chairman, Diocesan Commission on Evangelism

Evangelism is a man's immediate experience of God, and his effort to bring to others a similar experience. In the endeavor both to know God and to help others to know Him, prayer is one of the most powerful instruments. Yet how few know how to use it, and how few take anything which approaches to the full power which it offers.

Our relations with God are nearly always paralleled by similar relations with our fellow men. This is particularly true of prayer. All of us talk, but how many of us say anything worth while? How many of us are good conversationalists? And is conversation the highest form of friendship? Is not the deepest companionship without vocal expression?

There are many people whose conversations with God are little better than ordinary remarks about the weather. There are others whose prayers sound suspiciously like telling a friend about one's operation. Other prayers are too much like a child asking its mother for a stick of candy. Perhaps it is not surprising that so few men know how to approach God, because so few know how to approach their fellowmen. If it is hard to be the real friend of a man, it is just as hard to be a real friend of God. And we cannot do either by a constant repetition of requests, or by a continuous rehearsal of our troubles.

Prayer requires great effort. Our Lord spent whole nights in prayer. We are usually exhausted after ten minutes. Prayer is not an efficient means of securing material benefits, and our Lord did not so use it. "Give us our daily bread" does not mean that food will appear without effort on our part. But prayer does let loose great emotional forces which affect ourselves and others. It does not enable God to work without our help, but it does enable us to work with God's help.

So many men use prayer as a substitute for thought. It is not. God gave us our minds in order that we might use them. He will not do our thinking for us, but He will help us to think, and He does this through prayer. Thinking is the hardest work we have to do. It is hindered and often prevented because of the emotions stirred up by our selfish interests. We cannot think unless we are in the right emotional attitude. If we wish to think upon some religious question, and most important decisions involve religion sooner or later; if we wish to be sincere, accurate and clear in our conclusions; we will prepare for our mental effort with long and conscientious prayer. When our Lord was obliged to think hard, he prayed hard. Far from being a substitute for thought, prayer is the necessary preparation for clear thinking.

When most of us pray sincerely, the result is that we give up our own desire and accept the standards of the society in which we live. That is not a bad thing, since the ideals of society are usually higher than those prompted by our individual interests. But society is never perfect. The highest form of prayer is a corrective of society. Our Lord was never tempted to do anything He knew to be evil. But He spent forty days in prayer and abstinence before He could make the decision that in three very important matters, the society in which He lived was wrong. His temptation was to accept the verdict of the men of His day. He came to the conclusion that the standards of society were not the standards of God, and He acted accordingly. Only prayer can do this for us. Only prayer can give us a clearer insight into God's will than most men have.

If it is true that we can only approach God through prayer, it is equally true that we can bring others to Him only by means of prayer. We are the tools of God. Prayer makes us sharp and efficient tools. Even in performing miracles God works through human agencies. We should pray, not that men may come to God by some magical or miraculous act independent of us, but we may so live, that our lives will draw men to Christ. A Christian is a Christ-like man, a man in whom others see the qualities of Christ, in whom they see Christ Himself. To be Christians, it is necessary that we live close to God in prayer.

CHRIST CHURCH HOSPITAL CHAPEL GETS 7 WINDOWS

Installation of seven stained glass windows in the Chapel of Christ Church Hospital has recently been completed, and have added greatly to the beauty and dignity of this center of worship for the eighty or more aged guests of the home. The windows were the gift of Christ Church. They comprise part of the furnishings of Christ Church Chapel, 20th and Lombard Streets, which were preserved when the property in Lombard Street was sold.

The Rev. William B. Guion, Chaplain of Christ Church Hospital, reports the aged guests are quite joyous and happy over the improvement which the windows make in the Chapel. Mr. Guion has arranged for a series of Lenten services for Fridays during Lent at 4 P. M., when different clergy will preach. The schedule follows:

March 3. Rev. Louis C. Washburn, Rector, Christ Church.

March 10. Rev. E. M. Jefferys, Rector, St. Peter's, Philadelphia.

March 17. Rev. C. Sydney Goodman, Rector, St. John Baptist, Germantown.

March 24. Rev. A. E. Clattenburg, Rector, St. John's, Cynwyd.

April 7. Rev. Richard T. Lyford, Rector, St. Asaph's, Bala.

Good Friday. The Rev. William B. Guion, Chaplain of the Home.

The Nag—"You're going to drive me out of my mind!"

The Nark—"That ain't no drive, my dear—that's a putt."—*Sydney Bulletin.*

(Continued from page 203)

hospital and then to court. The girls acknowledged stealing the car—the boys denied it. At the hearing the girls were sent home and the boys held for a further hearing. Life was none too rosy in A's home after this, so she married an Italian boy, much against his family's wishes. They were married less than a month when the baby appeared on the scene. The boy acknowledged paternity. They were thrilled upon its arrival and we think A. is through with her escapades. Since their marriage they have made a few not working; but at last they have arrived at their final destination—her home—and from our angle it looks as if they are settled for some time. These few lines cannot depict to you the hundreds of visits, heartaches, promises and talks we had with A. and her family, but at least the outcome is the normal one and they are established as a family.

"*R.*, an Episcopalian, aged 14, a freckle-faced, pug-nosed, wiry individual with a personality all of her own, was referred to us by the court for placement in one of our Episcopal convent schools. Upon investigation we found she had had a great deal of sex experience, mostly with sailors, and her family had taken her home time after time upon her promise to be a good girl. The whole family attended one of our churches and the minister became interested in this problem child. She had a normal I. Q., but after a conference it was decided that a girls' training school would give her the values she needed, as there they have a rounded and full program. The Judge made this decision too, and when she heard it she carried on wildly and had to be carried from the courtroom; but it is significant that she has reacted very well to the discipline. We hope that she will become an asset to the community instead of a liability.

"*M.*, a 19-year-old attractive girl, asked our aid in providing hospital care for her, as she was about to have a baby. She told us that she was an orphan and the putative father of the child, to whom she had been engaged, was killed previous to our contact. She was living with friends and they believed her story too. She had met these people at a seashore resort and they befriended her. Hospital care was provided and she returned to her friends with the baby. Later it developed that her mother and father were living; but would not permit her to return home with the baby; and the father of the baby was not dead, but a married man living in M.'s home town. She became intimate with the husband in the home where she was living—his wife said she was just another woman in his life—but he has provided a home for the girl and her baby, and his own wife is not being cared for properly. We have brought all our resources to bear upon this problem to make her see the light, and the minister who christened the baby is doing everything in his power to have her break with this man. This is not what one would call a successful case, but we have great hopes of making it one. Her philosophy of life, it seems, is to get everything she can and give as little as possible in return.

"*F.*, aged 14, an Episcopalian, was sent to us for protection after her father, an engineer, had deserted her mother, a high-class English woman, leaving her stranded with three children. She was ambitious and studious, so we made every effort to place her in a home which would understand her. From the time she was 14 until she graduated from high school, she was in three homes—the last being the home of a social worker who was much interested in her. After her graduation she procured her own position with a large company and has been there for four years as a private secretary. She and her brother have an apartment now—the mother went abroad last year, her first vacation in ten years, and her younger sister has married an engineer. Eight years ago this family was heartbroken over conditions to which they could not adjust themselves; but today, even if there is a depression, they can look back with a long view and see the processes which have made for character building. We had dinner with her in her apartment one evening and she made the remark, 'What would we have done without the Church Mission of Help.'"

As evidence of the scope of work done by the Church Mission of Help in the past year, its records also disclose considerable statistical information. During 1932, 110 new cases came before it, and it had 73 reopened cases. Church affiliations reported were: Episcopalians, 42; Protestants, 44; Roman Catholics, 9; Greek Catholics, 4; Jewish, 1. Of the 110 new cases, 82 were white people, 27 colored and 1 a half-breed. All the 110 were American born.

Of the new cases, 20 had been referred to the Society by the courts, 23 by hospitals, 42 by other agencies, 11 by churches, 12 by individuals, and 2 personally sought the Society. Of the types of cases, 32 are recorded as Preventive; 30 as delinquent, 33 were unmarried mothers, and 15 are classed as miscellaneous. Total visits made numbered 2965. In the disposition of cases, the following table gives some additional information:

Psychometric examinations, 24; Medical examinations, 25; Hospital care, 23; Convalescent care, 5; Pre-natal care, 13; Post-natal care, 13; Dental care, 12; Glasses bought, 6; Clothing bought, 61; Clothing given, 220; Layettes given, 31; Financial aid given, 415; Board paid, 103; Employment found, 51; Coal given, 22; Milk given, 21; Vacations, 4; Recreation, 124.

Babies born, 14; Marriages, 10; Baptisms, 10; Confirmations, 6; Deaths, 5; Referred to ministers, 48; Referred to other agencies, 70; Episcopal Convent school care, 5; Returned from convent school, 5; Christmas food orders, 29; Christmas gifts, 83; Christmas cards, 75; Easter cards, 90.

Officers and Directors of the Church Mission of Help are: Rt. Rev. Francis M. Taitt, S.T.D., Honorary President; Rev. Gilbert E. Pember, D.D., President; Dr. Williaml H. Jefferys, Vice-President; Mr. Joseph Wayne, Jr., Treasurer; Miss Cecil G. Mogridge, Executive Secretary; Very Rev. Charles E. Eder, Mr. Clarence M. Brown, Mrs. Charles E. Tuke, Mrs. Edward S. W. Farnum, Mrs. John E. Hill, Mrs. George Woodward, Rev. Ernest C. Earp, Mr. Clinton Rogers Woodruff, Mrs. Henry Dillard, and the Rev. John H. Mockridge, D.D., and the Rev. Joseph Fort Newton, D.D., Chaplains.

CONFIRMATIONS, JAN. 20 to FEB. 15, INCLUSIVE

Jan.

20. All Saints, Crescentville 14
22. St. Martin, Chestnut Hill (including one for St. Paul, Chestnut Hill 31
22. All Souls 4
22. Christ, Franklinville 18
25. Annunciation 9
29. Trinity, Oxford 17
29. St. George, Venango 30
29. St. Aidan Cheltenham, (including 11 for Holy Nativity Rockledge) 21

Feb.

1. St. Matthew, Francisville 26
2. St. Mary Chapel 14
3. St. Martin, Oak Lane 15
3. St. Thomas, Phila. 7
5. Good Shepherd, Germantown, (including 1 for St. Martin-in-the-Fields, Chestnut Hill) 17
5. St. George, Richmond 22
5. Messiah, Phila. 20
5. St. Luke, Kensington 18
10. Emmanuel, Kensington 8
10. St. Gabriel, Phila. 19
12. Grace, Mt. Airy 35
12. St. Andrew, West Phila. 14
12. St. George, West Phila. 1
12. St. Mark, Frankford 56
12. St. Nathanael 19
15. Resurrection, Mayfair (including 1 for Nativity, Germantown) 31

The Problem of the Central City Church

By the Rev. David M. Steele

During the past month this article by Dr. Steele was printed in several Philadelphia newspapers in the form of a statement by the Rector of St. Luke and the Epiphany substantially as it is here presented. Several corrections have been made by Dr. Steele in the statement as it was originally printed in the newspapers. The Church News *presents the article in its present form because of its importance, and for the additional reason that Dr. Steele views it as a problem which should be studied by the Diocese, and for the further additional reason that many of our readers may not have seen the statement in their newspapers.*—Ed.

"I am perfectly willing to state the problem if I am not asked to solve it. In my judgment it is the gravest problem at present in this Diocese. It ought at least to be faced. Unfortunately, that is just what, for the past half dozen years, diocesan and other authorities, councils and commissions have declined or failed to do. Possibly they have neither power nor authority, legally or canonically, to force individual parishes, severally incorporated bodies, to do anything except of their own volition. But they could and should at least make study of a situation and by moral suasion at least bring something to pass. Different clergy have, but unsuccessfully, sought co-operation among themselves. Individual rectors have attempted, in one or two notable instances, to do something so novel as to be effective. Meanwhile, so much has been said and thought irresponsibly upon the subject, that I have decided to do something instead: that is, I have decided to take a definite step, in the hope that it may in some measure clear the air and force consideration.

"The Problem of the Central City Church in Philadelphia is simply a part of the major problem of city life, both physical and cultural, in this whole central area. By that area one might visualize the region within the bounds of the original 'city,' as they call it in London; that is, between the two rivers and from Vine to Pine. Even that, for this purpose, could be halved to read from Vine to Market.

"But taking the larger district under survey, anybody who even so much as walks the streets of that area, and notices the grotesque appearance, the doleful dilapidation, the changing uses of residences, their conversion into business properties, the For Sale and For Rent signs, the open-air parking spaces, the torn-down or closed former fine homes, all up and down these streets and cross streets; above all, the total and utter abandonment by human beings of this whole district on Sundays, will sympathize with Mr. Dooley when he said: 'The trouble with Ireland, Hennessy, is that the great majority of the population don't live there any more.'

"In that area, in addition to four or five important Presbyterian churches, and as many more Methodist and other denominational ones, there are eight so-called large Episcopal churches. These represent, according to the latest official Annual Journal, real estate and property holdings of five and a half million dollars, together with endowments and other assets and resources of four and a half millions more, and a combined annual expense budget of approximately $350,000. There was a time, in a former but now irretrievably past generation, when attendants at Sunday morning services in these would have averaged upward of a thousand each. At this juncture, it is doubtful whether they would average a hundred bonafide communicants each—I mean on Sunday mornings the year throughout. Confirmations in the last year, all put together, totaled 188; burials and removals numbered 606.

"The word communicant, of course, is a technical term. There are somewhat more people in attendance, to be sure; but those alone are they who have in the past, and always must, furnish the financial support and contribute with sufficient regularity to their works of benevolence. Those eight parishes still report to the Annual Diocesan Convention a combined communicant list of about 8500. But where are they? In the one I know best, we record 850 names of persons. Every one of these I know by name and address; yet, either because they live so far away or for other reasons, approximately 600 of these cannot, do not or will not participate in the prime function of a church, the very raison d'etre of its existence—namely, come to church on Sunday morning. Why?

"The reason for this may lie, to some extent, in the changing temper of the times, though personally I have never felt that alien forces such as these were operative in our case. The reason lies rather in the fact that life for so many people has become intolerable in this area—whether through their own timid fleeing from it and consequently the falling of its properties into disuse and its institutions into dissuitude; or, vice versa, because of the area's becoming physically so abominable that they cannot live in it. Therefore, the question presses: 'What to do?'

"Regarding our own situation, here are some singular statements of fact. They apply in equal degree, though only in comparative numbers, to all the other seven churches. In these, now almost thirty years, I have read the burial service 1160 times; I have dropped or transferred to other parishes, mostly suburban, 756 names; I have married 1252 persons—and marriage literally always means removal. So much so that, of those 626 couples, I can count only three at the moment who live within reasonable church-going distance of this site. And this is no more true of so-called 'fashionable' weddings than of our more humble people, whose addresses come to range anywhere from local towns beyond Camden, all the way out through New Jersey, thence to Darby, Llanerch and the miles of trolley towns adjacent, on the new lines ramifying all the way through the four outlying counties of the Diocese.

"On the other hand, I have baptized 927, children and adults; there have been confirmed 1417 persons; there have been received by transfer 510. There have actually been, in passing years, but the majority of them only transiently resident in the city, passing finally to country districts, more than 1000 different pew-holders. There are, yes, a couple of hundred in church on Sunday mornings during a short season. But there ought to be a thousand. It is that size and kind of church.

"Back in a former generation, or in this for that matter in a normal city with substantial population and normally stable residence, the above all put together would be enough to crowd this church to three times its seating capacity of 1200. In this era, in this city, where are they? Those same statistics would apply, in different measure but in similar manner, to all the eight churches under survey. The question merely presses whether this changing condition of things is being realized and whether any attempt toward solution of the problem it presents is being made by the church at large in anything approaching a statesman-like manner.

"Even if or when the question is raised, does anybody know the answer? This parish, more than the many, is a going concern. It is by no means dead. And it must not be allowed to die. Several very superficial suggestions are always forthcoming. As, for example:

This is only a temporary condition. It is a passing phase of the curious mood of the times. Do nothing. Be patient. Just wait. This mood will pass. Those same people will come back to live in the city and again will attend these churches. Will they?

"Secondly: If they do not, other people will. They will even come from long distances. Although not the same people, there will be as many of them or more. Will there? Again: If your people have left for the country, why don't you move the church to the suburbs? The answer is that this movement from central Philadelphia has not been in any single direction. It has been along the lines, as it were, of the spokes of a wheel; and you cannot take a church structure piece meal to distribute in carloads to twenty localities.

"Lastly, there is always forthcoming the easy proposal of combining up parishes. That might assemble the same people in fewer centers; it might not. It might the better utilize resources, financial and other; but is it proven that you can thus combine the personnel of different congregations or even increase the number of those who would anew foregather in a newly named center? I do not know.

"Over against these conjectures, I personally cannot get over the conviction that, in a city of upwards of two million population, there ought to be enough people who want some definite type of ministration spiritually and want it urgently enough to travel albeit long distances for it. But of what kind? Solely to provide opportunity for some man other than myself to create that fine desideratum in this center, before this parish is either forced or harried from the outside into any of the above alternatives, I am determined—at the expense of more heartache than I care to divulge—to open the way for that experiment in one case in particular.

"I am not authorized to speak for any other rector of the Episcopal churches cited; but I venture to suspect that their feelings are somewhat akin to my own. I dare say we all sympathize with the Chief Officer of the Titanic a few years ago. Following the incident of that sinking in mid-ocean, the usual congressional committee started an investigation. The member from some inland port or other was cross-examiner. Said he to the officer: 'Now let us get this all clear. At just what moment did you leave the ship?' The officer replied: 'I didn't leave the ship. The ship left me.' We central city rectors, none of us, are leaving Philadelphia. Philadelphia has simply left us."

Still stands thine ancient sacrifice, a humble and a contrite heart.—*Rudyard Kipling.*

CONFIRMATION APPOINTMENTS FOR MARCH AND APRIL

Rt. Rev. John C. White, D. D., will be in the Diocese during the month of March to help Bishop Taitt with the Confirmations. During April the Bishop of the Diocese will take all appointments.

March 1.—Ash Wednesday.
P. M.—Angora, Church Home, the Bishop.
Evg.—Wyncote, All Hallows, the Bishop.
Evg.—Phila., St. Monica, Visiting Bishop.

March 5.—First Sunday in Lent.
A. M.—Kensington, Good Shepherd, the Bishop.
A.M.—Phila., Zion, Visiting Bishop.
P. M.—Phila., St. Michael and All Angels, the Bishop.
P. M.—Elmwood, St. Titus, Visiting Bishop.
Evg.—Phila., Prince of Peace, the Bishop.
Evg.—Phila., St. Clement, Visiting Bishop.

March 7.—Tuesday.
Evg.—Phila., St. Augustine, the Bishop.

March 8.—Wednesday.
Evg.—Phila., St. Elisabeth, the Bishop.
Evg.—Phila., St. John the Divine, Visiting Bishop.

March 10.—Friday.
Evg.—Hestonville, St. James, the Bishop.
Evg.—Phila., Phillips Brooks Chapel, Visiting Bishop.

March 12.—Second Sunday in Lent.
A. M.—Overbrook, St. Paul, the Bishop.
A. M.—Phila., Mediator Chapel, Visiting Bishop.
P. M.—Phila., St. John, Chrysostom, the Bishop.
Evg.—Hadington, St. Barnabas, the Bishop.
Evg.—West Phila., Calvary, Visiting Bishop.

March 14.—Tuesday.
Evg.—Phila., St. Philip, the Bishop.

March 15.—Wednesday.
Evg.—Phila., All Saints, Moyamensing, Visiting Bishop.
Evg.—Phila., Holy Spirit Mission, Visiting Bishop.

March 16.—Thursday.
Evg.—Phila., Covenant, Visiting Bishop.

March 17.—Friday.
Evg.—Wissahickon, St. Stephen, Visiting Bishop.

March 19.—Third Sunday in Lent.
A. M.—Phila., Holy Communion Chapel, Visiting Bishop.
A. M.—Sherwood, Epiphany, the Bishop.
P. M.—Essington, St. John, the Bishop.
Evg.—Chester, St. Mary, the Bishop.
Evg.—Phila., St. Ambrose, Visiting Bishop.

March 22.—Wednesday.
Evg.—Phila., St. Christopher, Visiting Bishop.

March 24.—Friday.
Evg.—Norwood, St. Stephen, the Bishop.
Evg.—Kingsessing, St. James, Visiting Bishop.

March 26.—Fourth Sunday in Lent.
A. M.—Jenkintown, Our Saviour, the Bishop.
A. M.—Phila., Holy Apostles, Visiting Bishop.
Evg.—Ridley Park, Christ Church, the Bishop.
Evg.—Phila., St. Simon Cyrenian, Visiting Bishop.

March 29.—Wednesday.
Evg.—Phila., Grace Church, Visiting Bishop.

March 30.—Thursday.
Evg.—Chester, St. Paul, the Bishop.
Evg.—Phila., St. Francis of Assisi, Visiting Bishop.

April 2.—Fifth Sunday in Lent.
A. M.—Phila., St. Stephen.
P. M.—Phila., St. Luke and The Epiphany.
Evg.—Phila., Atonement.

April 4.—Tuesday.
Evg.—Aramingo, St. Paul.

April 5.—Wednesday.
Evg.—Drexel Hill, Incarnation.

April 6.—Thursday.
Evg.—Phila., Holy Comforter Chapel.

April 7.—Friday.
Evg.—Aronimink, Holy Comforter.

April 8.—Saturday.
Evg.—Wayne, St. Mary.

April 9.—Sunday next before Easter.
A. M.—Phila., St. Peter.
P. M.—Redeemer, Bryn Mawr.
Evg.—Phila., Resurrection.

April 11.—Tuesday.
Evg.—Darby, All Saints.

April 12.—Wednesday.
Evg.—Phila., Holy Trinity.

April 13.—Thursday.
Evg.—Germantown, Christ.

April 15.—Easter Even.
P. M.—Phila., St. Mark.

April 16.—Easter Day.
A. M.—Phila., Christ Church.
P. M.—Phila., Gloria Dei.
Evg.—Highland Park, Holy Sacrament.

April 23.—First Sunday after Easter.
A. M.—Bala, St. Asaph.
P. M.—Cynwyd, St. John.
Evg.—West Manayunk, St. Andrew.

April 28.—Friday.
Evg.—Clifton Heights, St. Stephen.

April 30.—II Sunday after Easter.
A. M.—Rosemont, Good Shepherd.
P. M.—Collingdale, Trinity.
Evg.—Phila., The Saviour.

DIOCESE OF PENNSYLVANIA

Statement showing Quotas, Expectations, Givings, etc., of Parishes, Missions and Chapels by Convocations, also Advance Work, for the Year 1932, together with Summary. It has been necessary to omit the items "Through Accounting Warden" and "Other Sources," but this information can be obtained from the Treasurer's Office upon request.

1932

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Advance Work	Total
Chester Convocation							
Advent, Kennett Square	$245.98	$200.00	$202.00	$45.80	.....	.....	$247.80
All Saints Mission, Darby	647.35	647.35	616.59	10.00	$2.10	.....	628.69
All Saints, Wynnewood	3,999.25	1,000.00	1,000.38	61.00	55.45	.....	1,116.83
Ascension Mission, Parkesburg	240.38	75.00	75.32	.....	.....	.....	75.32
Ascension Mission, West Chester	173.06	50.00	31.00	.....	.....	.....	31.00
Atonement, Morton	492.59	200.00	104.30	.....	.....	.....	104.30
Calvary, Rockdale	743.07	400.00	296.11	.....	.....	.....	296.11
Christ, Media	2,189.95	1,500.00	1,414.00	176.64	17.00	.....	1,607.64
Christ, Ridley Park	1,536.69	600.00	583.38	41.85	38.00	.....	663.23
Good Samaritan, Paoli	2,314.76	2,314.76	2,641.65	180.45	79.30	.....	2,901.40
Good Shepherd, Rosemont	6,098.67	6,098.00	6,271.32	700.00	595.59	$5.00	7,571.91
Holy Comforter, Aronimink	518.43	300.00	322.60	26.00	9.00	.....	357.60
Holy Sacrament Mission, Highland Park	1,140.41	600.00	244.00	.....	19.32	.....	263.32
Holy Trinity, West Chester	3,105.98	1,600.00	1,625.00	5.00	2.00	.....	1,632.00
Incarnation, Drexel Hill	940.03	500.00	470.79	2.00	5.12	.....	477.91
Redeemer, Bryn Mawr	7,516.02	10,000.00	10,000.00	2,507.82	1,358.50	.....	13,866.32
Redeemer Mission, Springfield	391.51	150.00	182.99	644.46	128.00	.....	955.45
St. Alban Mission, Newtown Square	37.82	35.00	35.00	.....	.....	.....	35.00
St. Andrew Mission, Oxford	.....	.....	.....	.....	.....	.....	.....
St. Andrew Chapel, West Manayunk	351.37	60.00	57.69	.....	7.67	.....	65.36
St. Asaph, Bala	4,664.83	5,000.00	5,089.40	850.00	41.00	242.35	6,222.75
St. Cyril Mission, Coatesville	102.54	100.00	113.00	.....	.....	.....	113.00
St. David, Radnor	3,443.34	4,000.00	4,000.45	418.00	110.00	.....	4,528.45
St. Faith Mission, Brookline	.....	.....	39.50	.....	.....	.....	39.50
St. George, Oakmont	.....	.....	193.36	50.00	.....	.....	243.36
St. Giles Mission, Stonehurst	798.63	798.63	677.75	.....	18.00	.....	695.75
St. James, Downingtown	1,421.53	800.00	710.09	.....	10.16	.....	720.25
St. James Mission, Prospect Park	587.84	587.84	355.48	21.70	9.43	.....	386.61
St. John, Concord (Ward)	160.61	130.00	138.35	12.05	.....	.....	150.40
St. John, Pequea (Compass)	218.96	100.00	54.80	.....	.....	.....	54.80
St. John, Cynwyd	3,543.84	2,000.00	3,687.79	125.00	256.53	.....	4,069.32
St. John the Evangelist, Essington	92.34	200.00	209.10	11.83	.....	.....	220.93
St. John the Evangelist, Lansdowne	5,964.82	3,500.00	3,140.43	91.79	32.50	.....	3,264.72
St. John, Kelton	40.81	50.00	49.87	.....	.....	.....	49.87
St. Joseph Mission, Gladwyn	229.23	100.00	25.00	.....	3.09	.....	28.09
St. Luke, Chadds Ford	.....	.....	.....	.....	.....	.....	.....
St. Luke, Chester	269.88	200.00	130.48	.....	.....	.....	130.48
St. Luke Mission, Eddystone	98.57	100.00	30.25	.....	.....	.....	30.25
St. Mark, Honey Brook	213.67	50.00	57.24	100.00	.....	.....	157.24
St. Martin, Marcus Hook	496.79	200.00	82.77	5.66	9.85	.....	98.28
St. Martin, Radnor	4,909.61	6,000.00	6,000.00	1,859.20	208.17	.....	8,067.37
St. Mary, Ardmore	7,279.51	9,000.00	9,031.72	379.33	150.14	.....	9,561.19
St. Mary Mission, Chester	279.61	75.00	6.60	60.00	.....	.....	66.60
St. Mary, Warwick	134.33	60.00	60.00	23.50	.....	.....	83.50
St. Mary Memorial, Wayne	4,306.62	5,000.00	5,064.30	130.00	131.00	50.00	5,375.30
St. Michael, Yeadon	.....	.....	70.72	.....	.....	.....	70.72
St. Paul, Chester	4,247.99	5,500.00	4,963.07	113.53	39.51	.....	5,116.11
St. Paul, West Whiteland	1,497.61	1,800.00	1,809.10	370.16	5.00	.....	2,184.26
St. Peter, Great Valley	47.63	75.00	203.00	.....	.....	.....	203.00
St. Stephen, Clifton Heights	568.31	300.00	198.89	19.86	3.50	.....	222.25
St. Stephen, Norwood	490.44	300.00	270.30	21.00	10.00	.....	301.30
Trinity, Coatesville	1,614.53	750.00	561.70	63.20	.....	.....	624.90
Trinity Mission, Collingdale	541.60	200.00	84.70	.....	10.61	.....	95.31
Trinity, Swarthmore	1,966.78	800.00	801.26	.....	28.90	.....	830.16
The Angels Chapel, Wawa	.....	.....	.....	.....	.....	.....	.....
Totals	$82,916.12	$74,106.58	$74,084.59	$9,126.83	$3,394.44	$297.35	$86,903.21
Germantown Convocation							
All Saints, Crescentville	$1,484.45	$ 350.00	$383.48	.....	$3.00	.....	$386.48
All Saints Chapel, Fallsington	122.53	30.00	30.00	.....	.....	.....	30.00
All Saints, Torresdale	2,798.73	1,500.00	1,557.00	$311.66	268.01	.....	2,136.67
Ascension Mission, Rhawnhurst	240.79	100.00	31.55	25.00	.50	.....	57.05
Calvary, Germantown	6,770.06	5,600.00	5,307.08	1,223.50	201.21	.....	6,731.79
Christ, Eddington	541.47	.....	107.49	.....	.....	.....	107.49
Christ, Germantown	4,447.37	4,093.31	3,317.48	112.55	66.65	.....	3,496.68
Emmanuel, Holmesburg	1,120.68	475.00	537.10	19.00	15.64	.....	571.74
Emmanuel Mission, Quakertown	131.79	240.00	241.01	33.00	1.70	.....	275.71

1932

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Advance Work	Total
Germantown Convocation (Cont.)							
Epiphany, Germantown	$2,379.14	$1,700.00	$1,732.80	$268.85	$38.52	.....	$2,040.17
Good Shepherd, Germantown	3,841.80	2,250.00	1,794.26	428.89	50.00	.....	2,273.15
Grace, Hulmeville	228.35	100.00	146.50	62.75	2.38	.....	211.63
Grace, Mt. Airy	4,829.99	4,829.99	4,830.10	686.86	101.66	.....	5,618.62
Holy Innocents, Tacony	862.84	300.00	249.98	4.10	.....	.....	254.08
House of Prayer, Branchtown	755.44	500.00	344.82	38.70	.....	.....	383.52
Incarnation Mission, Morrisville	428.85	200.00	161.14	.....	13.13	.....	174.27
Messiah, Philadelphia	104.92	104.92	161.28	68.83	.....	.....	230.11
Redeemer, Andalusia	559.04	200.00	209.56	27.50	9.79	.....	246.85
Resurrection Mission, Mayfair	1,014.46	225.00	170.75	5.50	.....	.....	176.25
St. Alban, Olney	1,414.66	300.00	330.67	.....	20.00	.....	350.67
St. Alban, Roxborough	614.01	100.00	110.65	.....	.80	.....	111.45
St. Andrew Mission, Somerton	163.51	163.51	130.25	23.20	6.00	.....	159.45
St. Andrew, Yardley	403.53	403.53	404.00	5.00	1.00	.....	410.00
St. Barnabas Mission, Germantown	912.13	300.00	115.06	6.50	.....	.....	121.56
St. Bartholomew, Wissinoming	1,339.16	250.00	125.50	18.00	9.00	.....	152.50
St. Columba Mission, Southampton	.....	.....	.....	.....	.....	.....	.....
St. David, Manayunk	1,928.51	600.00	665.25	.....	16.40	.....	681.65
St. Gabriel Mission, Feltonville	813.97	813.97	827.58	59.80	.....	.....	887.38
St. James, Bristol	1,261.12	500.00	415.10	5.00	.....	.....	420.10
St. James Mission, Langhorne	276.45	200.00	192.25	10.00	5.06	.....	207.31
St. John Baptist, Germantown	898.20	400.00	138.96	.....	33.00	.....	171.96
St. Luke, Bustleton	1,119.23	400.00	215.89	3.46	.....	.....	219.35
St. Luke, Germantown, and Chapel	7,961.39	7,961.39	7,961.39	566.00	1,074.60	.....	9,601.99
St. Luke, Newtown	672.49	275.00	315.25	5.00	33.39	.....	353.64
St. Mark, Frankford	4,887.82	2,000.00	1,728.52	.....	36.16	.....	1,764.68
St. Martin, Oak Lane	2,470.48	1,200.00	487.60	60.00	143.34	.....	690.94
St. Martin-in-the-Fields, Chestnut Hill	6,862.91	20,000.00	23,541.39	29,949.29	935.82	.....	54,426.50
St. Mary Mission, Manayunk (Polish)	46.27	.....	25.00	.....	.....	.....	25.00
St. Michael, Germantown	3,294.31	3,294.31	2,587.18	175.00	400.24	.....	3,162.42
St. Paul, Chestnut Hill	14,240.11	26,000.00	26,000.00	5,972.39	2,851.82	.....	34,824.21
St. Paul, Doylestown	1,307.18	500.00	630.87	76.25	18.24	.....	725.36
St. Paul Mission, Edgely	76.62	50.00	17.08	.....	.....	.....	17.08
St. Peter, Germantown	6,163.33	6,163.33	5,258.01	497.63	62.48	.....	5,818.12
St. Philip Mission, New Hope	102.94	75.00	77.75	.....	25.54	.....	103.29
St. Stephen, Bridesburg	884.22	250.00	124.57	10.00	.....	.....	134.57
St. Stephen, Wissahickon	1,044.75	300.00	202.04	2.24	.....	.....	204.28
St. Timothy, Roxborough	2,401.88	2,100.00	1,508.03	52.25	7.00	.....	1,567.28
St. Wilfred Mission, Dolington	15.08	15.08	28.00	.....	.....	.....	28.00
Trinity, Buckingham	277.01	.....	13.75	.....	.....	.....	13.75
Trinity Church, Oxford	2,106.67	625.00	541.74	32.11	14.87	.....	588.72
Trinity Mission, Solebury	106.28	50.00	50.00	.....	.....	.....	50.00
Zion, Philadelphia	1,882.76	1,400.00	1,390.39	5.00	36.25	.....	1,431.64
Totals	$100,611.68	$99,488.34	$97,473.10	$40,850.81	$6,503.20	.. ..	$144,827.11

Norristown Convocation							
Advent Mission, Hatboro	$457.47	$400.00	$376.08	$69.55	$14.90	.....	$460.53
All Hallows, Wyncote	2,290.63	2,000.00	1,556.84	54.50	22.93	.....	1,634.27
All Saints, Norristown	1,422.06	500.00	451.70	.....	13.25	.....	464.95
Calvary, Conshohocken	3,096.93	3,500.00	3,345.58	679.84	47.13	.....	4,072.55
Christ, Pottstown	991.23	396.57	225.33	.....	.....	.....	225.33
Christ, Upper Merion (Bridgeport)	1,846.08	800.00	800.00	25.00	28.15	.....	853.15
Epiphany Mission, Royersford	156.84	100.00	30.00	.....	.....	.....	30.00
Holy Nativity, Rockledge	2,434.85	700.00	503.50	.....	.....	.....	503.50
Holy Trinity Mission, Conshohocken	107.14	50.00	25.00	30.00	.....	.....	55.00
Holy Trinity Mission, Lansdale	383.97	480.00	495.64	60.05	4.95	.....	560.64
Huntingdon Valley Chapel, Meadowbrook	912.76	1,500.00	1,728.05	1,003.21	34.65	.....	2,765.91
King of Prussia Chapel (See Valley Forge)	.....	.....	.....	.....	.....	.....	.....
Messiah, Gwynedd	2,203.77	1,200.00	1,773.93	300.00	323.00	.....	2,396.93
Our Saviour, Jenkintown	4,519.69	3,000.00	2,522.86	93.19	25.00	.....	2,641.05
St. Aidan Chapel, Cheltenham	615.95	100.00	88.39	.....	5.40	.....	93.79
St. Andrew Mission, McKinley	.....	.....	.....	.....	.....	.....	.....
St. Anne Mission, Willow Grove	179.85	180.00	188.29	1.50	2.34	.....	192.13
St. Augustine Mission, Norristown	.....	.....	11.03	.....	.....	.....	11.03
St. James, Perkiomen (Evansburg)	397.73	150.00	405.03	22.16	.....	.....	427.19
St. John, Norristown	3,688.59	3,688.59	3,740.76	870.25	10.00	.....	4,621.01
St. Paul, Elkins Park	7,582.82	4,000.00	2,179.33	.....	.....	.....	2,179.33
St. Paul, Oaks	598.22	300.00	166.06	.....	5.00	.....	171.06
St. Peter, Weldon, and St. Peter Chapel, Glenside	1,836.77	600.00	614.51	78.00	61.00	.....	753.51
St. Peter, Phoenixville	2,535.86	1,000.00	514.21	.....	5.00	$10.00	529.21

1932

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Advance Work	Total
Norristown Convocation (Cont.)							
St. Thomas, Whitemarsh	$4,237.33	$6,250.00	$6,325.54	$2,868.39	$745.00	.....	$9,938.93
Trinity Memorial, Ambler	1,448.42	150.00	80.27	10.00	.....	.....	90.27
Trinity Mission, Gulph Mills	83.23	83.00	43.64	5.00	1.00	.....	49.64
Washington Memorial Chapel, Valley Forge	2,721.74	250.00	299.10	.....	29.58	.....	328.68
Totals	$46,749.93	$31,378.16	$28,490.67	$6,170.64	$1,378.28	$10.00	$36.049.59
North Philadelphia Convocation							
Advent (Polish) Mission, Philadelphia	$86.75	.....	$25.00	.....	.....	.....	$25.00
Advocate, Philadelphia	3,482.66	$1,500.00	1,471.92	$27.00	.....	.....	1,498.92
All Souls Mission, Philadelphia	259.75	120.00	135.00	10.00	.....	.....	145.00
Annunciation, Philadelphia	1,406.08	.....	26.03	.....	.....	.....	26.03
Christ, Franklinville	1,296.71	.....	.....	1.00	$1.00	.....	2.00
Christ, Philadelphia	8,476.35	5,800.00	5,881.00	1,188.47	1,449.34	.....	8,518.81
Covenant, Philadelphia	1,551.01	.....	154.45	.....	.....	.....	154.45
Emmanuel, Kensington	707.77	.....	25.50	.....	.....	.....	25.50
Good Shepherd, Kensington	1,096.31	.....	214.00	23.00	.....	.....	237.00
Holy Redeemer Mission, Philadelphia (Polish)	173.67	.....	25.00	.....	.....	.....	25.00
Incarnation, Philadelphia	2,534.64	600.00	881.09	57.93	25.00	.....	964.02
Redeemer Chapel, Seamen's Mission	.....	30.00	42.00	250.00	.....	$15.00	307.00
Resurrection, Philadelphia	3,035.77	.....	2,173.25	335.00	243.67	.....	2,751.92
St. Ambrose Mission, Philadelphia	1,119.10	950.00	603.34	.....	3.00	.....	606.34
St. Augustine Mission, Philadelphia	597.49	100.00	105.05	.....	.....	.....	105.05
St. Barnabas, Kensington	1,238.03	.....	79.00	.....	.....	.....	79.00
St. Bartholomew, Philadelphia	615.38	.....	77.44	.....	.....	.....	77.44
St. Christopher Mission, Philadelphia	.....	.....	7.10	10.00	.....	.....	17.10
St. Clement, Philadelphia	7,353.40	5,000.00	4,018.70	20.00	741.65	.....	4,780.35
St. George Mission, Richmond	969.83	.....	117.16	10.00	.....	.....	127.16
St. George Mission, Venango	483.34	200.00	200.00	134.70	.....	.....	334.70
St. James, Philadelphia	15,304.56	6,000.00	3,083.03	947.65	1,377.89	.....	5,408.57
St. James the Less, Philadelphia	3,976.60	1,650.00	1,395.14	160.00	.....	.....	1,555.14
St. John Chrysostom, Philadelphia	728.56	.....	123.83	1.00	3.30	.....	128.13
St. John Free, Philadelphia	2,718.58	.....	503.00	.....	4.55	.....	507.55
St. John, Northern Liberties	1.85	.....	41.85	.....	1.02	.....	42.87
St. Jude and the Nativity	2,371.95	.....	193.00	.....	.....	.....	193.00
St. Luke, Kensington	1,788.62	500.00	401.00	5.00	.....	.....	406.00
St. Mary of the Annunciation Mission, Phila	140.99	.....	31.00	.....	.....	.....	31.00
St. Matthew, Francisville	3,460.23	3,460.23	3,472.38	194.31	20.61	10.00	3,697.30
St. Matthias, Philadelphia	2,867.46	1,800.00	1,851.47	.....	7.00	.....	1,858.47
St. Nathaniel, Philadelphia	1,599.10	500.00	516.93	50.00	.75	.....	567.68
St. Paul, Aramingo	1,649.41	.....	271.13	.....	.....	.....	271.13
St. Simeon, Philadelphia	3,142.12	.....	481.00	51.50	9.50	.....	542.00
St. Stephen, Philadelphia	13,642.13	5,500.00	4,502.57	2,229.92	590.25	.....	7,322.74
Totals	$89,876.20	$33,710.23	$33,129.36	$5,706.48	$4,478.53	$25.00	$43,339.37
South Philadelphia Convocation							
All Saints, Moyamensing	$1,865.11	$1,865.11	$1,881.11	$1,577.00	$1.00	.....	$3,459.11
Christ Church Chapel	.....	.....	.....	.....	.....	.....	.....
Crucifixion, Philadelphia	1,162.56	300.00	196.31	30.25	.....	.....	226.56
Gloria Dei, Philadelphia	2,619.33	2,000.00	1,839.15	.....	.....	.....	1,839.15
Holy Apostles, Philadelphia	8,198.85	7,500.00	7,010.00	230.97	425.00	.....	7,665.97
Holy Comforter Memorial Chapel, Philadelphia	1,875.82	900.00	803.23	30.00	15.00	.....	848.23
Holy Communion Chapel, Philadelphia	3,000.44	1,200.00	1,200.00	.....	3.50	.....	1,203.50
Holy Spirit Mission, Philadelphia	.....	.....	10.00	.....	.....	.....	10.00
Holy Trinity, Philadelphia	14,738.49	12,000.00	12,100.35	1,288.39	1,219.46	.....	14,608.20
Holy Trinity Memorial Chapel, Philadelphia	5,488.76	1,800.00	1,479.59	23.50	36.85	.....	1,539.94
Phillips Brooks Memorial Chapel, Philadelphia	2,312.10	500.00	336.20	36.50	21.15	.....	393.85
Prince of Peace Chapel, Philadelphia	3,718.35	1,600.00	1,605.00	52.28	25.45	.....	1,682.73
St. Elizabeth and L'Emmanuello, Philadelphia	76.43	150.00	156.00	5.00	.....	.....	161.00
St. John the Evangelist, Philadelphia	716.79	1,200.00	1,250.00	175.00	3.00	.....	1,428.00
St. Luke and The Epiphany, Philadelphia	10,641.41	.....	2,742.62	271.00	91.00	.....	3,104.62
St. Mark, Phila. (includes St. Mary's Chapel)	12,677.70	11,800.00	11,148.90	8,450.00	3,563.88	.....	23,162.78
St. Mary Pro-Cathedral, Philadelphia	381.25	.....	135.55	.....	.....	.....	135.55
St. Paul Memorial, Philadelphia	1,539.36	300.00	163.41	.....	.....	.....	163.41
St. Peter, Philadelphia	7,477.40	7,477.40	7,502.40	3,527.87	1,465.00	.....	12,495.27
Saint Sauveur, Philadelphia	577.74	100.00	100.00	.....	.....	.....	100.00
St. Simon the Cyrenian Chapel, Philadelphia	2,037.50	500.00	545.99	.....	3.00	.....	548.99
St. Thomas, Philadelphia	756.46	100.00	116.75	.....	.....	.....	116.75
Transfiguration Mission, Philadelphia	13.25	.....	106.00	.....	.....	.....	106.00
Totals	$81,875.10	$51,292.51	$52,428.56	$15,697.76	$6,873.29	.....	$74.999.61

1932

Parish or Mission	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Advance Work	Total
West Philadelphia Convocation							
Atonement, Philadelphia	$3,145.31	$3,200.00	$2,905.42	$33.03	$5.00	.....	$2,943.45
Calvary, Northern Liberties	1,255.61	400.00	173.53	78.00	.....	.....	251.53
Christ Church Hospital Chapel, Philadelphia	.....	.....	221.77	.....	.....	.....	221.77
Epiphany, Sherwood	3,780.06	3,780.06	3,780.06	10.00	6.00	.....	3,796.06
Grace, Philadelphia	1,864.06	200.00	213.50	.....	12.00	.....	225.50
Mediator Chapel, Philadelphia	7,541.16	7,000.00	7,023.14	718.35	22.00	.....	7,763.49
Merciful Saviour Chapel, Philadelphia	.....	.....	141.14	.....	.....	.....	141.14
Redemption, Philadelphia	2,534.96	1,800.00	921.46	55.00	.....	.....	976.46
St. Andrew, Philadelphia	1,476.74	.....	.....	10.00	.....	.....	10.00
St. Andrew, West Philadelphia	2,364.94	.....	906.54	22.81	6.00	.....	935.35
St. Barnabas, Haddington	1,540.07	1,325.00	1,116.05	.....	20.38	.....	1,136.43
St. Cyprian Mission, Elmwood	103.60	.....	7.29	61.25	.....	.....	68.54
St. Francis of Assisi, Philadelphia	.....	.....	30.00	.....	5.00	.....	35.00
St. George, West Philadelphia	1,267.93	500.00	399.34	33.60	1.00	$10.00	443.94
St. James, Hestonville	1,442.38	250.00	280.00	.....	1.75	.....	281.75
St. James, Kingsessing	2,175.92	300.00	308.19	.....	.....	.....	308.19
St. John the Divine, Philadelphia	874.52	.....	.....	.....	.....	.....	.....
St. Mary, Hamilton Village, Philadelphia	2,950.21	700.00	715.27	15.00	96.27	.....	826.54
St. Michael and All Angels Chapel, Philadelphia	386.54	.....	46.51	.....	7.38	.....	53.89
St. Monica Mission, Philadelphia	536.18	.....	100.00	10.00	.....	.....	110.00
St. Paul, Overbrook	10,540.05	.....	4,119.94	335.27	164.00	.....	4,619.21
St. Philip, Philadelphia	2,953.31	1,000.00	1,027.50	341.90	482.85	.....	1,852.25
St. Titus, Elmwood	272.59	100.00	129.50	6.00	3.05	.....	138.55
The Saviour, West Philadelphia	9,831.71	.....	2,180.94	313.90	93.00	.....	2,587.84
Transfiguration Chapel, Philadelphia	339.09	.....	.....	.....	.....	.....	.....
Totals	$59,176.94	$20,555.06	$26,747.09	$2,044.11	$925.68	$10.00	$29,726.88

SUMMARY

1932

Convocation	Quota	Parish or Mission Expectation	Payments on Quota Normal Givings	Diocesan Contributors' Fund, Including Whitsunday Offering (Not on Quota)	Specials	Advance Work	Total
Chester	$82,916.12	$74,106.58	$74,084.59	$9,126.83	$3,394.44	$297.35	$86,903.21
Germantown	100,611.68	99,488.34	97,473.10	40,850.81	6,503.20	.....	144,827.11
Norristown	46,749.93	31,378.16	28,490.67	6,170.64	1,378.28	10.00	36,049.59
North Philadelphia	89,876.20	33,710.23	33,129.36	5,706.48	4,478.53	25.00	43,339.37
South Philadelphia	81,875.10	51,292.51	52,428.56	15,697.76	6,873.29	.....	74,999.61
West Philadelphia	59,176.94	20,555.06	26,747.09	2,044.11	925.68	10.00	29,726.88
Church closed, etc	2,512.45	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	6,213.81	14,957.91	10,048.35	255.98	31,476.05
Totals	$463,718.42	$310,530.88	$318,567.18	$94,554.54	$33,601.77	$598.33	$447,321.82

FELLOWSHIP·NOTES

The Normal School of the Young Peoples' Fellowship holds its sixth class on March 13th in the Church House. The Rev. Wm. B. Spofford, Managing Editor of "The Witness," will speak, his subject being "Christianity and Economic Problems."

Holy Apostles has had the pleasure of hearing Wm. Creighton and his co-workers give reports on the Church's work in Cuba, Mexico, New Zealand, etc. The minstrel show given on January 18th was a success.

Plans are under way for the annual "Inspirational Day." Watch for details later.

An Extension Committee has been formed under the Chairmanship of Burton Corson, and is making rapid progress.

The Rev. Thomas A. Meryweather, of the Church of the Atonement, Morton, is now Adviser to the West Philadelphia-Chester Convocation. In regard to the Fellowship he says, "I am thoroughly in sympathy with the work of the Young Peoples' Fellowship, and do co-operate with them. The Fellowship affords an opportunity for religious service among the young people of the parish. Its work is constructive and interesting and is an aid to the general parish program."

Calvary Church, Germantown, will present a religious drama each Sunday night during Lent. Germantown Convocation Dinner was a huge success, despite the rain, fog and generally disagreeable weather. The speakers were Ira Thomas, Dr. Eder, Charles W. Wood, Jr., John Fisher, and Ray Dove was toastmaster.

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

A Work of Service to Unemployed Women

By Anna D. Dickson

Executive Secretary Special Committee on Relief of Unemployed

Just now we find ourselves in the midst of our third winter of unemployment and its attendant distress. When the special committee of the Woman's Auxiliary for the Relief of Unemployment of this Diocese started its work of ministration to women in need, it was surely guided by God. There were no traditions or precedents to follow. This crisis came suddenly upon us and had to be met quickly. Now after all these long months Social Agencies are bringing to the fore the fact that people in need of employment are not cases for social workers, but in most instances able-bodied and normal people needing only work and should be dealt with as a new and distinct group, different from the type usually known to relief agencies.

The aim of the Woman's Auxiliary in providing work in the form of sewing was that it might reach a certain type of person, those self-respecting women who are desirous to work rather than accept gifts, the kind of help one could offer any friend in need no matter what her previous state of life. The desire for this type of help has been very evident from the continuous waiting list. There has always been a waiting list. Without doubt the work has weeded out the unworthy and brought a fine type of applicant.

Our Lord did not deal with types but with individuals and the Church continues to teach this lesson, as is evident in any successful ministry. This we have in every sense tried to follow and obey. Beyond this point our women cease to be a type, for they are all individuals to us, and more than that—friends in the true meaning of the word. Women everywhere throughout the Diocese have shared through this committee what they have with those in greater need, and employed the latter to make thousands of garments, which are ready on call for distribution throughout the Diocese and where needed beyond that radius. Last winter's report alone shows the making of nearly 30,000 garments. Every available inch of space of the Supply Bureau's plant was utilized in their production.

The benefit of this work is constantly before us. We are employing just now 157 women. Many women have been enabled to go along without other income, but this group is composed of widows or single women. Mothers of large families receiving County Relief food orders use this small amount of money, one, two or three dollars, to meet the gas bill, electric light bill or to be put aside week by week to insure something for rent and to prevent constant and repeated eviction.

The relating of these definite benefits is not a real measure of benefits received. It is as if the money carried with it further blessings. We attempt to keep the work up to a high standard and in other ways to maintain a fine attitude toward the work. Many women have felt their hearts uplifted, a few women have told us they ceased to cry after having the work. Some have on starting found the work very, very difficult, and in time we behold their strained expressions change and work that at first required a week's constant attention is mastered in one or two day's time. The weekly visits are a definite benefit. One dear old lady has invariably refused the kind offers to deliver her work, made by interested women who have seen her tottering along, saying she enjoyed her visits too much to give them up.

A very interesting study of the women in their relation to their Church might be made. In many cases the women use a nominal or early association with the Church as their credential for the work. How many it seems have drifted from their Church and its Sacraments and been allowed to drift! Now in their need they turn to the Church again. But in contrast there is that larger group whom we know to be in close association with the Church and its storehouse of strength and courage, and that their faith and devotion bear fruit in patience and courage is abundantly evident to those of us who greet them week by week. May we in our own individual parishes give our sympathetic interest to our fellows in need and may many women continue to share whatever they have, be it much or little.

The last few weeks have brought a continued tale of lost homes because of lack of payment of building and loan installments, evictions because of unpaid rent and the commitment of one of our women to a psycopathic ward. The expected advent of a baby is invariably announced with a sad face and tears—never with the joy one might expect in other times. Remember 115 women still wait for our sharing.

Will you use this prayer with the Woman's Auxiliary work for Unemployed Women in mind?

O Loving Father, who forgettest not though we forget, make us, who in thy light rejoice, more mindful of the world's distress, and more intent to fill the darkness with thy light. Through Jesus Christ our Lord. Amen.

COMMITTEE ON COLORED

The March meeting of this committee will be held at 2 P. M. on March 1st in the Church House.

We hope to have Mr. Edgar Goold, President of St. Augustine's College, Raleigh, N. C., as the speaker.

Our budget for 1933 is $4,000, a cut of $500 from last year. We reduced none of the schools, but made no provision for a special, as Dr. Patton wrote that he was so anxious to keep all schools open despite the severe retrenchments made necessary this last year.

We have a new Registrar, Mrs. J. B. West, of Swarthmore, and several new delegates from parishes heretofore unrepresented.

KATHARINE DALE GENUNG.

DIOCESAN COMMITTEE

The March meeting of this committee will be held on Ash Wednesday, March 1st, at 2.30 P. M. Miss Sarah Lowrie will talk on the "Elizabeth Price Martin Fellowship." Miss Peck, the social service worker at the Sheltering Arms in Germantown, will tell of the mothers and children there.

MRS. J. ALISON SCOTT.

THE MISSION INDUSTRIES

The work of our Industrial Missions is to be seen and sold at the Church House every Wednesday, and Mrs. Harry F. Baker, the Chairman, will be glad to take the articles at any time to any parish in the Diocese.

UNITED THANK OFFERING

The total amount of the United Thank Offering for the fall of 1932 is $8,262.00, and the amount of the Triennium to date is $21,762.00.

FOREIGN COMMITTEE

Following its usual custom, the Foreign Committee will hold a Devotional Hour at its Lenten meeting on March 15th. It will be led this year by Bishop G. G. Bennett, of Duluth, Minnesota.

JUNIOR AUXILIARY NOTES

The regular executive meeting of this branch will be held March 1st, at 1 P. M.

On February 10th, St. Asaph's branch of the J. W. A. gave a tea at Mrs. Syfors' house for the young women of the Deaconess Training School.

A number of women from St. John, Lansdowne's branch, have been going to St. Martha's House each week, where they have been teaching the youngsters sewing.

Red Cross sewing and knitting is being done by branches and some knitting for the supply bureau. The monthly reports sent in by each branch have shown steady and growing interest in the work of the W. A. and general activities.

Miss Marjorie Robertson gives music lessons on Wednesday afternoons at the Sheltering Arms to the girls there, and also takes the minutes of the standing committees for any of the Junior Branches who wish to borrow them for reports.

WORK AMONG ISOLATED

At a meeting of the Church League for the Isolated on February 8th, a letter, the Litany for our Nation, the Call to the World Day of Prayer, March 3rd, and a Meditation by Canon Barnett, were distributed to the Chairmen for the Isolated Intercessors, more than 450 in number.

The next meeting will be held on April 5th at 2.30 P. M., Room 32 of the Church House.

We were particularly glad to have Deaconess Thompson and two girls from the Church Training and Deaconess House.

RED CROSS SEWING

The S. E. Chapter of the American Red Cross attempted a very big piece of work in the making and distribution of hundreds of thousands of cotton garments. This work started in November and production must continue, as distribution through eight civic centers has started. The Woman's Auxiliary (parish branches and Unemployment Committee) has established for itself the standard of requisitioning and returning 500 garments a week. The cut garments are available without cost except for notions. Parish standards are not in all cases what they might be and this delays the return of the work. All work is submitted to a thorough examination at the Church House to avoid any rejection of work at Red Cross Headquarters. These are times which require extra effort if we are to do all we can to alleviate the destitution, of which a serious phase is the lack of clothing.

CHURCH PERIODICAL CLUB

"But what strange art
what magic can dispose
The troubled mind
to change its native woes?
This books can do;
—nor this alone; they give
New views to life
and teach us how to live."

—*Crabbe.*

The Church Periodical Club, in addition to distributing reading matter to our local institutions, supplies our less fortunate fellow-beings with periodicals. It also serves remote church workers and clergy; provides children with required school books and establishes and maintains libraries. Your discarded magazines can bring joy to some one; a new subscription proves a blessing or a small contribution helps to defray postage. Ask your parish representative about the work.

CLARA H. BAUMANN,
Secretary.

WHERE IGNORANCE IS BLISS

As the writer was lingering one day recently over the beautifully bound devotional books on the counter of one of our great department stores, two voices arrested her attention and tempted her to play the eavesdropper.

Said the saleswoman, "I don't think that is what you want—that is the Jewish Prayer Book—unless you are a—"

"NO, I'm not a Jew, THANK GOD!" shouted the customer, a short, rather heavy woman on the downward slope of middle age, glancing furtively around to see how her announcement impressed the eavesdropper.

Said the saleswoman, very quietly, "Christ was a Jew," upon which the customer went way up in the air and replied, "You're very much mistaken. Christ was *not* a Jew. He was *universal.* If he had been a Jew he couldn't have done what he did for the world. He had nothing to do with Mary and Joseph—He was UNIVERSAL."

"I have always been taught that He was a Jew," pursued the saleswoman.

"Then you've been taught wrong. Why, you haven't read your Bible right! That is pure ignorance, *pure ignorance,* PURE IGNORANCE!" and the customer vanished around the corner of the book stack, still shouting "Pure ignorance, pure ignorance, pure ig—," and the saleswoman kept on smiling.

A. G. E.

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The Girls' Friendly Society in the Parish

By Madeleine T. Speiss

The scope and variety of the membership of the Girls' Friendly Society in this Diocese are strong arguments for its ability to meet almost any parish need as a dependable organization. In the South and West, where the Society is comparatively of recent growth, the membership is made up of younger girls and children almost exclusively. Here, where the oldest branch has passed its fiftieth birthday and where the Diocesan organization is rapidly approaching the half-century mark, there are all types of age-groups—Candidates, the little folk from 5 to 12 years of age; younger members, older members, Senior members—who have given at least five years of loyal service—and married members, many of whom, loving the Society as they do, eagerly bring their little daughters to enter, in their turn, into the Friendly tradition.

The varieties of branch life and program are even more numerous than the classes of membership. Some groups have a weekly supper, followed by the evening's program. The branches at Old Christ Church and St. Stephen's are typical of this type, where at least twenty-five gather each week for supper, and many more come in later for the evening. These branches are stressing this winter, gay and cheerful entertainment rather than classes—although basketball practice is still a regular feature in both places. Dramatics and music play a large part in the life of St. Stephen's especially, and they are giving a jolly show at the Seamen's Church Institute on March 4th. Incidentally, some girls from the Branch at St. Mary of the Annunciation will contribute their talent to this entertainment, a cordial co-operation existing between these two widely different groups.

Associates have always welcomed the interest of the girls' mothers, and "Mother and Daughter" parties are frequently a feature of the season's program. The Diocesan President recently shared in one of these, at St. John's Free Church, where seventy-five persons enjoyed clever entertainment, and a delicious Valentine supper, all planned and carried out by the girls themselves.

The Candidates are always a joy. Very recently, the President visited those at the Community House, Gladwyne, a part of the parish of All Saints, Wynnewood. Serious young ladies of 5 to 12 or 14 years carried through a business meeting and an entertainment in honor of their visitor, with no apparent help from the Associate in charge. One especially interesting thing was the reading of a letter from a 10-year-old girl in Medora, North Dakota. Through the medium of the G. F. S. National office, these Gladwynne children have established a correspondence with this child, who lives twenty-four miles from the nearest town and receives mail only twice a week. The Gladwynne Candidates, because of their work for the local Needlework Guild, have been honored with election to its Board of Directors. Recent contacts with these groups mentioned, make their activities fresh in the writer's mind—hence their mention. Fifty-six branches and twenty-seven Candidates' Classes are doing similar things—bringing friendship and courage and the joy of service to many whose lives are troubled in these trying days. The sense of a corporate life, of many thousands all around the world, praying the same prayer, striving for the same ideals, must surely help many to stand who otherwise might stumble and fall, feeling altogether alone.

Chinese Supper

Under the auspices of the Committee on Service to the Church (including Missions), a Chinese Supper will be given at Holy Trinity Parish House, Philadelphia, on Wednesday, March 15, at 6.15 P. M. Miss Ruth Seabury, of the Educational Department, American Board of Commissioners for Foreign Missions, will be the speaker. Miss Seabury spoke two years ago on a similar occasion when she brought a thrilling story of her personal experiences in India. She comes now, fresh from a recent trip to China, with first-hand information on that troubled but vastly important country. Reservations, at 40 cents each, may be made with Mrs. J. Herman Hoffmann, 4413 N. Franklin Street, and a cordial invitation is extended to anyone interested, not only to join in the supper, but to come in later for Miss Seabury's talk.

Holiday House Opening

A new service which the Girls' Friendly Society is offering this year is that of having their Holiday House open to members and their friends for week-ends commencing with the first week-end in June. Heretofore the House did not open until the regular season in July.

Also any group wishing to arrange a Conference during the month of June in the delightful environment of Cape May and the Holiday House may do so. This also is a new departure.

Mrs. Wm. W. Cardwell, Chairman of the Holiday House Committee, 943 Church Lane, Yeadon, Pa., will be glad to arrange for either week-end or conference during the month of June.

Annual Candidates Service

One of the most successful Candidates Services took place on Saturday, January 28th, at 3 P. M., in the Neighborhood House of Old Christ Church. Of twenty-seven candidates classes in the Diocese, twenty-two were represented, and the roll call showed an attendance of 200.

The speaker, Mother Ursula, of the House of the Merciful Saviour, Wuchang, China, gave an intensely interesting talk, and even the smallest candidate sat entranced by her stories of every-day life among the children at the Home of the Merciful Saviour, in what seems to us to be Topsy-Turvey Land. A gratifying collection for the work of this home was taken.

START NEW PARISH PAPER

The Church of the Atonement, Morton, Delaware county, is the latest of our parishes to begin the publication of a parish paper. The first issue made its appearance early last month under the caption, "The New News Letter." At present it is a single mimeographed sheet. It will be published as a "News Letter" until a permanent name is decided upon. The Choir Association purchased the mimeograph machine, and the Misses Mildred Johnston and Julia Hunn have been appointed by the Rector, the Rev. Thomas A. Meryweather, as a nucleus of a Publicity Committee. Announcement is made that, pending repairs to the Rectory, Mr. Meryweather is now living at 402 Cornell Avenue, Swarthmore.

BISHOP STERRETT GUEST OF SOCIAL SERVICE DEPT.

Bishop Sterrett, of Bethlehem, Chairman of the Provincial Committee on Social Service for the Province of Washington, was the speaker at the luncheon held under the auspices of the Department of Christian Social Service of the Diocese of Pennsylvania on January 23rd. He spoke earnestly in favor of an adequate appropriation for the Mothers' Assistance Fund and endorsed the bills introduced into the legislature providing for a three-day period between the issuance of a license to marry and the performance of the ceremony, and also in behalf of the bill making it illegal to mortgage the homestead without the joinder of the wife.

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of the Diocese of Pennsylvania

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DEGREES ARE CONFERRED ON KNIGHTS OF ST. JOHN

On Sunday night, February 19th, a Diocesan Service of Installation of the Knights of St. John was held in St. Simeon's Church, Lehigh Avenue and Ninth Street, when the Rev. Francis M.

Wetherill, Grand Commander of this fraternity for boys, conferred degrees on a group of sixteen boys into the order. The boys represented a number of parishes in the Diocese. The degrees were conferred upon young men who have done effective work in promoting the welfare of their parishes, aided their

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rectors or in some way carried out the aims of the fraternity in a deserving manner. The Rev. John R. Hart, who is one of the National officers of the fraternity, spoke on "What Knighthood Does for the Boy"; the Rev. Charles B. Dubell, Rector of St. Simeon's, on "What Knights Do for the Parish," and Mr. Richard T. Viguers, Field Secretary of the fraternity, on "How to Start a Chapter."

DEDICATE NEW BISHOP'S CHAIR AT ST. AIDAN'S

At his annual visitation to St. Aidan's Chapel, Cheltenham, Sunday afternoon, January 29th, the Bishop dedicated and used for the first time a rather remarkable Bishop's chair. When this church was built in 1924, a niche was left in the north wall of the sanctuary, where it was hoped a worthy Bishop's chair would eventually be placed. Several years ago Miss Frances H. Biester, of Ardmore, designed a chair for this niche in memory of her mother. It proved to be unsatisfactory to the donor, who removed it, and designed and supervised the construction of the present chair. The niche is completely lined with paneled oak, the arms and base of the central seat and two smaller flanking seats being likewise paneled. The whole design is carried out in the spirit of the early English style of the thirteenth century. Towards the narrowing part of the niche a mitre is carved in relief, with streaming lappets, decorated in polychrome enamel. Lower, in letters of Celtic origin stained with red, is cut the following memorial inscription:

AD GLORIAM DEI
et
✠ IN MEMORIAM ✠
MARY H. BIESTER
"I am the Resurrection and the Life"
saith the Lord

The stark simplicity of the chair, devoid of ornament except for the mitre, the inscription, and the chaste paneling, with its almost black antique finish, in harmony with the other furnishings, adds a note of completeness to the simple yet rich interior of St. Aidan's Chapel.

CHURCH VENTILATION

Editor, THE CHURCH NEWS:

Deaconess Mary Tileston, of Brookline, Mass., has sent me an article on "Church Air" which in my judgment might be of some service in calling attention to the question of proper ventilation in some of our churches. Knowing this need in some of the churches I have attended, would it not be possible to give this some attention? I remember attending a service in one of our churches when one woman fainted.

(*Continued on next page*)

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(*Continued from preceding page*)

A Vestryman tried in vain to open a window. I was indeed amused. The Bishop was the preacher, and his text was, "Let everything that hath breath praise the Lord." I love to sing, but the air in the church was such that we in the pews could hardly breathe.

The article sent me by Deaconess Tileson referred to improvements that had been made at small cost in St. Stephen's, Boston, where an open basement which had been dark and musty was changed into fresh-air reservoir. Air warmed by a heater connected with boilers already in place is passed into this close chamber by a quietly running fan. The air, under pressure in this chamber, is passed into the auditorium through floor openings which connect with each pew. Beneath each pew is triangular box extending the full length of the pew. Into these boxes the air is passed from the reservoir through tubes, and air escapes into the church through an opening one inch wide and as long as the pew. In issuing, the air moves downward with slow current toward the floor. There is no troublesome or prohibitive draft, however fast the fan is run, or however free the air supply. The spent air is disposed of through windows being opened in the ridge. The transformation is complete in air, in pulpit, and in pew.

ISABEL B. BAMFORD
(Mrs. J. R. B.)

DR. BURK DENIES REPORT ATTRIBUTED TO HIM IN N. Y. PUBLICATION

The Rev. W. Herbert Burk, Rector of Washington Memorial Chapel, Valley Forge, requests THE CHURCH NEWS to direct attention to a statement which appeared in a recent issue of the New York "Churchman," which Dr. Burk says is untrue. The statement was in a letter to the publication from one of its readers, in which the writer said:

"The Rector of the Washington Memorial Chapel at Valley Forge is, of all people, reported to have publicly asserted that George Washington never knelt in the snow in the woods of Valley Forge, that he never knelt at all, and that when the Rector of Christ Church, Philadelphia, reproved him for not kneeling during the communion, he said he would gladly remove the scandal from public worship by not coming to any communion services."

Dr. Burk is desirous that THE CHURCH NEWS aid him in making it known in this Diocese that the statement quoted above is untrue. "It is unfortunate," Dr. Burk says, "that any editor would print such an item of this kind before calling the supposed culprit and asking the truth of the statement. Of course, the Rector of the Washington Memorial Chapel never made such a statement and never could make any like it because he tries to tell the truth about George Washington. Today the Washington Memorial Chapel stands in all its beauty and all its sanctity and all its inspiration as a memorial to George Washington, the Man of Prayer, the man of religious faith. Washington was a man of prayer and built three churches in order that his neighbors might unite in prayer. Having written the only book ever devoted to the study of Washington's Prayers, I would be the last man in the nation to say that he never knelt in prayer."

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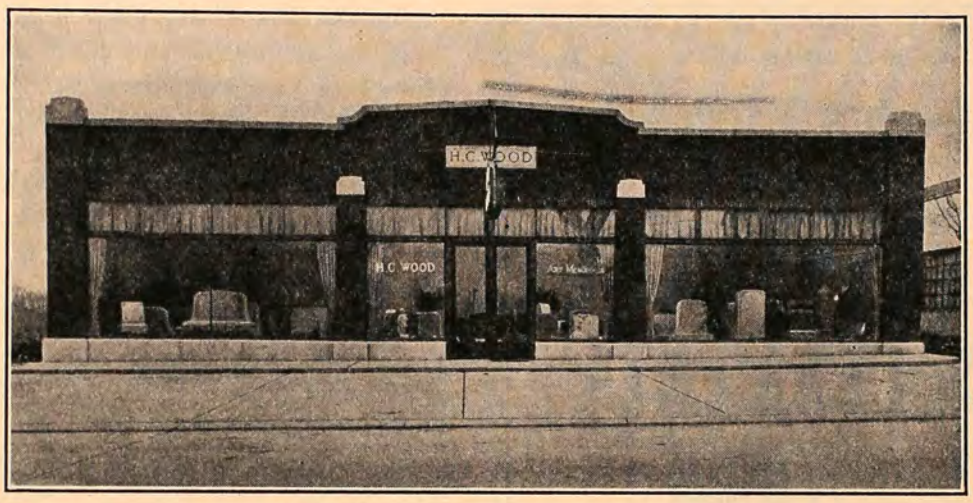

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

CRAIG ATMORE

The death of Mr. Craig Atmore on January 28th, 1933, was reported to the Vestry, and on motion duly made, seconded and carried, the following minute was adopted, and a copy thereof directed to be sent to Mrs. Atmore and the members of her family, and to be published in THE CHURCH NEWS.

"The Rector and Vestrymen of St. Stephen's Church make record of their deep loss in the passing on of their late honored and beloved fellow-Vestryman, Craig Atmore, on January 28th, 1933.

"Craig Atmore was a son of Mr. and Mrs. Robert E. Atmore, long communicants of our Church, and he was throughout his entire life a constant and faithful communicant. The bonds which tied Craig Atmore and his family to our Church were close, and the beautiful Atmore Memorial Window will ever be a living reminder of that family's interest in our Church.

"Mr. Atmore was elected to the Vestry of this Church on May 19, 1917, and served continuously as a member thereof until his death. He was Accounting Warden from January 4, 1922, until May 17, 1922, and discharged the duties of that office with a fidelity and care which indebted us to him. During his incumbency in that office he was responsible for the placing in operation of a new system of accounting which has since been gladly followed by his successors in office.

"For many years he has served as a member of the Burd School Committee of the Vestry, and was always interested in the careful administration of that important trust. His judgment in the conduct of the Burd School was keenly appreciated by his associates.

"His services as a member of the Finance Committee of St. Stephen's Church over a number of years was a work for which the Church is truly indebted to him. His keen business judgment has been of great value in safeguarding the endowments of the Church.

"Long will he be remembered for his faithfulness, his generosity and his gentle kindness. His interest in the poor of our parish has long been shown by the splendid work which he did at each Yuletide Season in making possible the distribution of the Christmas baskets.

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"We are proud to testify to the beautiful Christian character of Craig Atmore, and we are profoundly grateful for the benefits which have come to us as a Vestry and to the Church as an institution because of his association with us.

"In the loss of our friend our sympathy goes forth to his bereaved family, and in giving this expression we know that we speak for the entire congregation."

February 13, 1933.

WILLIAM F. SCHNEIDT

The following resolution was adopted at a meeting of the Vestry of St. Luke's Church, Germantown, February 13th, 1933:

Resolved, That the Vestry of St. Luke's Church, Germantown, desire to record in the following minute their deep appreciation of the life and service of William F. Schneidt, and their sense of loss in his death:

William Frost Schneidt was appointed Sexton of St. Luke's Church, Germantown, in March, 1907; he entered into life eternal on January 4th, 1933.

For nearly twenty-six years he rendered faithful and efficient service, raising to a high standard and dignifying the office of Sexton. He gave himself wholeheartedly in the interests of the parish; he took pride in his work, and whatever he had to do he did well; he never spared himself, and long hours meant nothing to him. He was deeply concerned about the careful and efficient management and protection of the Church property, and did much to cut down unnecessary expenses.

He was an unusual man. Without the advantages of education, he had a keen sense of the fitness of things and was endowed with a rare amount of common sense. He was faithful, honest and absolutely dependable. He loved the Church; he was eager to explain her worship as his office afforded opportunity; he was a regular and devout communicant, and his attendance at services was a real offering of personal devotion; in his home life he was a devoted husband. His was a life of consecrated service. His place will be hard to fill.

"Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

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